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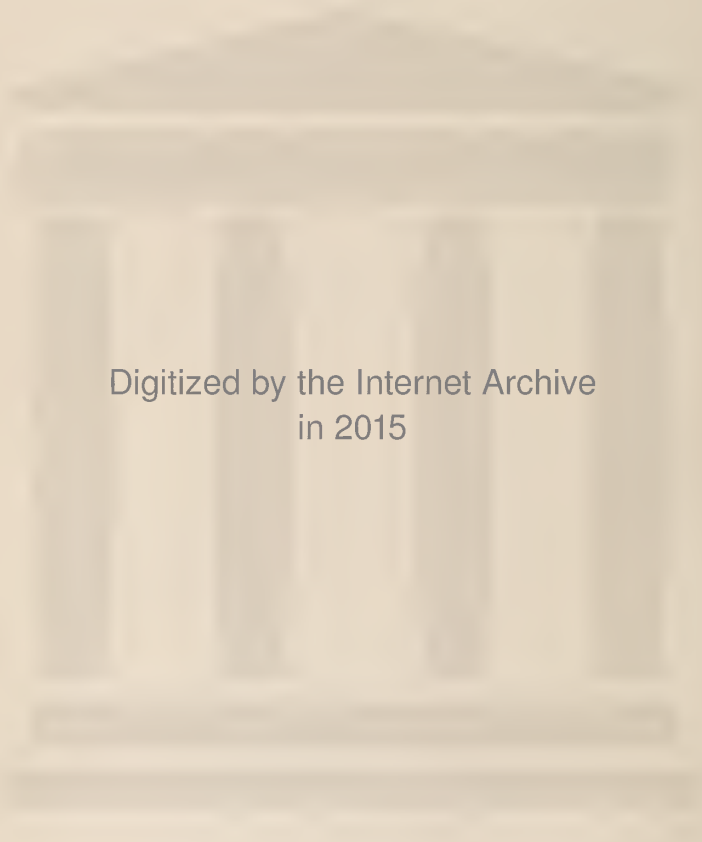
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THEOLOGICAL SEMINARY

Missionary Review of the World

VOL. XVI. NEW SERIES VOL. XXVI. OLD SERIES

JANUARY TO DECEMBER, 1903

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FUNK & WAGNALLS COMPANY
NEW YORK LONDON
1903

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Printed in the United States

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THE
Missionary Review of the World

Old Series Vol. XXVI. No. 3 | MARCH | New Series Vol. XVI. No. 3

A FAMILY OF THIRTEEN HUNDRED CHILDREN

AN ACCOUNT OF THE QUARRIER ORPHAN HOMES IN SCOTLAND

BY FARRAND BAKER PIERSON, LONDON, ENGLAND

Half an hour's ride by train from Glasgow, and a short drive from Bridge-of-Weir station over the low Renfrewshire hills, brings one to the little village which is the home of Mr. Quarrier and his thirteen hundred children. At first sight it looks more like a model village built to demonstrate some social theory than a busy, practical home, for one is scarcely prepared to find this group of neat stone villas so far from the suburbs where they seem to belong.

Passing between the stone pillars of the main gateway, one finds a village of forty cottages, besides church, schools, store, workshops, offices, and farms, about sixty in all, scattered over grounds covering forty or fifty acres. From the entrance Faith Avenue runs down to the old central building, long since outgrown as a school, but which, with the two cottages flanking it, formed the nucleus of the village when, thirty years ago, the beginning was made here of what has pre-eminently and characteristically been "a work of faith and labor of love."

It is remarkable how fully the whole plan was in Mr. Quarrier's mind when he first formulated his scheme in 1872. These are his words:

I would like to see an orphanage established near Glasgow on the cottage principle, to which children from any part of the country could be sent. By the cottage principle, I mean a number of cottages built near each other, each capable of accommodating twenty to thirty children, with a father and mother at the head of each household; playground and other appliances attached to each cottage; a school-house in the center, also a central workshop; each father to be able to teach a different trade, such as tailor, shoemaker, etc.; the mother to do the cooking for her household, with assistance if needed. The children would meet all together at school and church, and on special occasions in the common playground, but at other times in their own playgrounds. It is desirable to keep up the family and home feeling among the children, and we believe this can not be done in large institutions, when hundreds of children are ruled with the stringent uniformity necessary where large numbers are gathered together.

These words might have been written to-day as a description of the work done. But tho it seems thus to have sprung from his brain complete, the whole story of Mr. Quarrier's life reveals how intimately the whole work has been associated in its gradual unfolding and development with his own experience.

A few years after his birth at Greenock, in 1829, his mother was forced by the death of his father, a ship-carpenter, to go to Glasgow for work. Here, in the hard struggle that followed, he drank the dregs of an orphan's cup; but even hunger and cold and nakedness were proven a part of God's training for him by an impression received while he was still a child of seven. He was standing one day on High Street, barefooted and bareheaded, not having tasted food for thirty-six hours, cold and miserable. Through his childish wonder that no one of all the passers-by turned aside, or seemed to care for his need, the resolve came that should he ever be in their position he would not, like them, walk with eyes closed to the suffering so near. This resolve he never forgot, and can still point to the very spot where it was formed.

WILLIAM QUARRIER

He became apprenticed to a shoemaker, and prospered in that trade; and tho after his conversion he wished to enter the ministry, he was dissuaded, and continued in business until he owned three warehouses in different parts of the city. During all this time he kept in view his purpose of helping the destitute children of the Glasgow slums, and was seeking himself to earn the money to establish homes, thinking to put some one else in control. But gradually he was forced to the conviction that if any one was to do the work, it must be himself, while the example of George Müller stimulated him to put his whole faith in God rather than in his own efforts for providing the means required. He was already working with and for the boys of the city through the "Shoeblack Brigade," and other industrial brigades, devoting a large part of his time to them, and growing familiar with the conditions and problems of the work.

Finally, in 1871, Quarrier published a letter in the press, asking for cooperation in his scheme for providing homes for some of the hundreds of destitute and orphaned children of the city's streets and slums. He ventured to pray for a sign of God's favor in the gift of £1,000 to £2,000 in a single sum, not mentioning the request to any one. As the money came, in response to his appeal, he waited, and

was not left long in doubt. The highest amount set by his faith was given by one donor, and with this seal of God's approval the work began.

The start was made in small rooms in Glasgow itself, and soon the children began to come in, dirty and ragged, but willing to stay, because, as one said, "this place is guid." Soon it became necessary to have more room, and a large boys' home was rented, with a smaller one for girls.

It had been through Miss Annie Macpherson* that Mr. Quarrier had been led gradually to withdraw from his large business interests and devote himself wholly to this work, and it was now in cooperation with her and through her receiving-home in Canada that a beginning was made in the work of transplanting the waifs to Western homes, where they could live unhampered by any stigma of reproach from parentage or early life. So desirable have these children proved, that hundreds of applications in excess of the ability to supply the demand have been received at the homes, tho more than two hundred boys have been sent out every year. But recent action by the Canadian government practically put a stop to it, by demanding that the children become the wards of the government; and as this seemed to deprive them of their sense of freedom from reproach, the children have since been retained in their less-cautious fatherland.

"BEFORE"

Four orphans as received into the Homes

"AFTER"

The same children after two years' residence in the Quarrier Homes

Some of those sent out were

* See page 169.

adopted, and others, beginning in farm and other work, have become independent and often prosperous. In all the work not more than three per cent. have ever given Mr. Quarrier cause for shame, the children carrying with them a loving interest in the welfare of the home left behind, evidenced in many letters and gifts sent back from time to time.

The new quarters in Glasgow did not long prove sufficient, and Mr. Quarrier at length succeeded in securing the small farm at Bridge-of-Weir. He was very desirous of beginning at once to build, but as the money was not provided he was kept waiting for some time. God saw, as he did not, that a receiving-home in the city itself was indispensable to the proper working of his plan, and withheld the supplies till this was provided by the purchase of a site on James Mornson Street and the erection of a substantial building. Thus there was secured in the city what is at once an inlet and an outlet. Children are received and dealt with as circumstances require, and, if necessary, are sent out to the homes ready for apprenticeship to local firms, or they can be cared for during their years of new and growing independence.

THE "JAMES ARTHUR"
This is the dry-land ship on which the boys learn to become expert seamen

Contributions rapidly increased, God having justified both His wisdom and His grace in the delay. In 1878 the first homes were opened, and since then have steadily increased to their present number.

Close by the central building stands what constitutes the most striking feature of the landscape: a full-rigged ship, equipped for a voyage, and making a steady if slow passage through a bed of concrete. This ship—the *James Arthur*—is the answer to the need of Christian seamen. The thirty boys constituting her crew make this boat their home, under the care of a competent captain, from whom they get the training in seamanship necessary to start them on the way to the good positions, from captain down, which many of them now hold. By dint of scrubbing and polishing, everything is kept "ship-shape," and only on stormy days are the sails furled, lest even this anchorage prove insecure.

THE CHILDREN AND THEIR BRASS BAND IN FRONT OF THE CONSUMPTIVE SANATORIA ON MAY-DAY

THE LINCOLN AND GARFIELD HOME AND FAMILY

Nearer the main entrance Church Road branches off to the left, with Mr. Quarrier's house beyond, and the "stores" near by, where all the various requisites for the weekly supplies can be obtained by the mothers. Never was a business carried on with more perfect neatness than is seen in the shelves of provisions and the huge drawers of stockings—every pair given by friends—and of suits and other garments up-stairs. Following Church Road, past a group of cottages, we come to the school, with a duck-pond in front, and well supplied with maps, charts, and instruments. Still farther on is the church, a fine building, now enlarged to hold fifteen hundred, with clock-tower and chimes. It is full of flowers, tended by the boys under the care of the head gardener, who is "father" of a house near by. Indeed, all the grounds give evidence of the care of his boys, and the trim walks and lawns, and the many flower and foliage beds, emphasize the contrast between the sorrow and misery of the slums, from which many of them have come, and the brightness and love that surround them here. The remainder of the grounds is occupied mainly by the cottages, each with its household of thirty or forty children, which give character to the village.

In architecture and arrangement the aim seems always to have been to secure unity without uniformity. While all are of stone, and the same general style is preserved in all, yet not only do no two seem alike, but scarcely are any three set in a straight line. Change in porch or gable, or in general plan and shape, give individuality to these houses that the children call "home," while the arrangement in groups, some about a green square, and others in a pretty crescent, separated

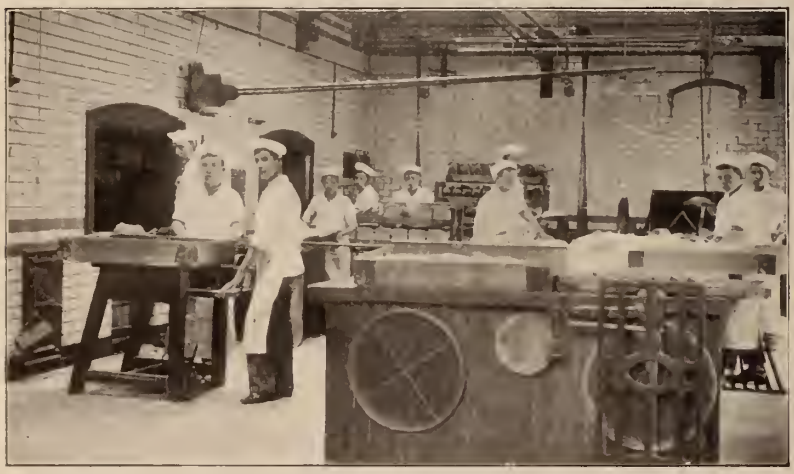
by lawns planted with shrubs and flowers, makes them truly homelike. This lack of uniformity is noticeable also in the dress of the children, and to it is perhaps due in part the absence of the listlessness that so often marks children trained in rigid monotony.

In the administration of the homes Mr. Quarrier's well-trained business ability and common sense are manifest. The fact that the average expenditure per child is less than £12 a year proves that there is no waste, yet it is an economy without parsimony. Mr. Quarrier firmly believes that it is ultimately a saving to get the best of everything for the children, within reasonable limits, and to provide for the more esthetic side of their nature. A good example of this is found in the water and drainage system of the village, which is under his own control. The water is brought by pipes to the buildings from a hill some distance away. The children's lavatories are models of modern sanitary arrangement, and the white tiles and porcelain wash-bowls must be a strong incentive to cleanliness in themselves, while the disposal of the purified sewage by up-to-date sanitary methods furnishes them almost a guarantee of good health. Similar conditions are found in laundry and bakery, as well as in the new engine-house, with five engines and extension ladders, given after the destruction by fire of one of the buildings containing the bakery and other departments.

Thus in many ways it is made evident that the work is carried on for the sake of the children alone. There seems to be no motive but

GIRLS DRILLING IN FRONT OF THE CENTRAL BUILDING

loving sympathy with the little ones. It is emphatically unlike the "public charity," and not even the great motive of George Müller here seems prominent—the desire to demonstrate the power and faithfulness of God. None the less is this accomplished, however, as William Quarrier, with a clear faculty of looking at things from their own standpoint, seeks the well-being of the children given into his care. Encouraged by the revelation of God's faithfulness, given through Mr. Müller's work, he puts his whole trust in God for the care of his own work. No endowment has been received, other than that supplied



BOYS AT WORK IN THE BAKEHOUSE
Sixty dozen loaves of bread a day are baked in these ovens for the Quarrier children

by grounds and buildings, and no means but prayer is used to obtain the necessary funds; but never has the balance been on the wrong side, and as the work grows God continues to supply the growing needs.

But great as the work is, it has not satisfied Mr. Quarrier. His desire for helpfulness has widened with the growth of the work, and his faith, feeding on God's faithfulness, has sought for wider service among neglected sufferers. A long knowledge of the prevalence of consumption in Scotland led him to seek and partially accomplish the erection of a national sanatorium for the free treatment of this disease. Still unsatisfied, his broad philanthropy is reaching out and asking now for £20,000 for an epileptic home on similar lines.

It is evident that in such a work obstacles must be met, and Mr. Quarrier has not escaped his share. Opposition based on religious or political grounds has been encountered, and even now hinders the work; but in spite of these things it continues to grow, by the blessing of God, and nothing could more clearly reveal His working than this little village, where quiet happiness is so written on the faces of the children whom their heavenly Father feeds.

RESCUE WORK IN LONDON SLUMS

BY THE LATE THOMAS PAUL, LONDON

It is always interesting and inspiring to notice how God trains his workers for special service. Miss Annie Macpherson, the founder of the Match-box Makers' Mission, was born in Campsie, a beautiful village in Scotland. Her father was a specialist in education, and took care that she should be sent to the best schools. He was in touch with a band of men and women who were striving for the introduction of a thorough system of national education, and while his daughter was still a girl he was called to England to superintend the Ockham Industrial Schools. As his secretary she early became familiar with the theory and practise of teaching, and this proved of inestimable value in her subsequent life-work. Other and valuable lessons had to be learned in the school of sorrow. The father's health failed, and after five years' suffering from slow consumption, he passed away, leaving a bright testimony to his Christian character and faith.

MISS MACPHERSON

Further preparation awaited the daughter in a little village in Cambridgeshire, whither she removed after her father's death. Her heart was drawn out by the neglected condition of some hundreds of navvies, engaged in digging for coprolite (a fossil deposit found useful for various purposes). While there she read Miss Marsh's book on "Work Among Navvies," and thus, with fear and trembling, was induced to attempt giving the rough men a tract during their meal hour. This led to an evening school, in which she labored seven years, being greatly helped and guided in the principles of faith-service, by reading "The Life of George Müller." Who can tell how many other hallowed and useful lives his testimony has been the means of inspiring? Miss Macpherson says:

> Altho we sought to exercise faith, we knew, at first, but little of it, and it came quite as a surprise to us, and a few men who had been converted, when God *definitely answered prayer*. Our first gift was from a dear invalid who denied herself a mutton chop three times a week to send the price of it to help our work. Other instances of the kind taught

me the beauty of simply living by faith in God, and this I have endeavored to do in all the thirty and more years that have since elapsed. By and by, without a penny being asked from any one, we had sufficient to build a little hall, in which many now doing good work—one being a missionary in China—were born to God.

At that time Rev. William Pennefather was just beginning at Barnet the first united Christian Conference—the precursor of Mildmay—and Miss Macpherson spent annually two weeks with Mrs. Pennefather. In this way our sister was led to visit Lady Rowley, then working in the East End, and to attend the theater services being held by Mr. Reginald Radcliffe. Here she met Miss Clara M. S. Lowe, who took her to visit some poor match-box makers in East London. This was the turning-point in her life. She says:

> Never shall I forget my shock when first introduced to a miserable garret, with broken roof, in which six little girls, pale and thin, were toiling with the utmost speed to complete one gross of match-boxes, for which only 2½*d.* (5 cents) was paid. From that moment I longed to live among and care for these forlorn little ones.

Soon after the way was opened for her to visit New York, where she saw many of the missions then being established in that city. Among these was a Home for Destitute Boys, founded by Mr. Van Meter, who, after training, sent the boys to the Western States. This gave her the idea which she has so marvelously developed in the way of emigration.

Coming back to London in 1866, she found the East End being devastated by the plague. Revisiting her match-box makers, she saw sorrow and distress in every home. Parents and husbands were snatched off suddenly, leaving many helpless orphans and poor widows. Something must be done at once. Mr. R. C. Morgan, of *The Christian*, came to her help, pleaded the cause of the widow and orphan, and ere long a fund of £22,000 was raised to feed the destitute and open sewing-classes to aid the widows. This formed the starting-point of The Home of Industry, with its numerous and diversified phases of evangelistic and helpful service.

A Widows' Sewing-class was opened, regular work was organized among the little match-box makers, and Miss Macpherson's attention was specially attracted by the street arabs, many of whom were cholera orphans. Some meant to be honest, but many lived by thieving and begging. One day she made bold to ask a group of these boys if they would come and take tea with her—an unheard-of thing, for free teas were not so common then as now. They demurred, but one, relenting, ran after her, saying, "We ehaps don't want religion licked down our throats." It ended in two hundred of them being entertained in a room, the use of which was given by Mr. George Holland. After a plentiful meal, a talk was given on "The Prodigal Son," and many of

the lads were seen to be in tears. "That night," says Miss Macpherson, "I knew God had called me, and my life was consecrated to the work of reclamation."

A small house was secured, and thirty homeless orphans were received. Soon three other houses were taken (one for boys and two for girls), and all four were speedily filled. The work was of God, and must grow. Further accommodation became imperative, and a warehouse in Commercial Street, Spitalfields, which had been used as a cholera hospital, was opened in February 1869, as "The Home of Industry." This was not only quickly filled with destitute waifs, but speedily became the center of a large mission work. Sewing-classes, mothers' meetings, evening-schools, Sunday-schools, for adults as well as for children, and evangelistic services were soon in operation, while the Bible Flower Mission, which afterward spread all over England and America, had its origin here.

The Emigration Idea

Before the close of the first year many of the rescued boys were placed in situations, but difficulties arose from the proximity of old haunts and evil companions. The matter was laid before God, and Miss Macpherson was led to recall the methods adopted by Mr. Van Meter in New York. Already some fifty families had been sent out to Canada, but the emigration of boys had not been thought of. At length it was determined that if God sent the money—without direct appeal to any one—it would be taken as a signal to go forward. In the spring of 1870 a thousand pounds were sent in, and it was decided to essay the novel task of transplanting a party of boys to Canada. This band set sail on May 12, 1870, under Miss Macpherson's personal care. On arrival at Quebec a telegram was sent to the government, by the port officials, who described the boys as well-behaved and likely to be of service on farms. Orders were sent to entertain the party and the lady at its head, and to send them on to Toronto. Homes were soon found for the little emigrants, and the same year two other parties—one of boys and one of girls—followed, all of whom were placed in good homes. Since then seventy-four companies of children have been sent out, making a total of six thousand five hundred poor children transplanted from a hopeless life of struggle and sorrow to a land of plenty and promise. Nor in all these voyages has one serious accident occurred to these children. Some of Miss Macpherson's own conclusions on the subject are of interest. She says:

> The question has often been asked, "Have the Canadians no children of their own, that they so readily receive little strangers from England?" The reply is, "Not in flocks, like the poor in East London." Their sons and daughters marry early, and press on to the west to begin life as their parents did before them. Thus the homes are left childless, and room is made for our well-trained boys and girls.

Take but one instance to illustrate thousands. A farmer and his wife came to our Canadian Home for a young child, as their son and daughter had both married and gone to the Northwest, and their house seemed, they said, lonesome. Soon our youngest emigrant was on the wife's knee kissing his newly found friend. The farmer himself appeared from the stables with a boy of five years on his shoulder. "I've found," he exclaimed, "the very one!" "So have I," she replied, "and he's a beauty." Eventually they took them *both*, as also one of the elder boys to assist with the "chores" on the farm. The three found a happy home, received a good education, and are now doing well.

After the children are adopted, the official visitor calls yearly, and his reports are entered on the "Home-history" books. The most careful attention is given to this supervision, which is felt to be of the utmost importance.

The first Distributing Home in Canada was a free gift from the council of the town of Belleville, Ontario. In 1873 another Home was opened at Knowlton, in the eastern townships. This is now used as the Distribution Home for the Liverpool children emigrated by Mrs. Birt, Miss Macpherson's only surviving sister. A third Home was opened in 1872, in Galt, far west in the province of Ontario. But eleven years later this gave way to a new Home at Stratford, Ontario. As to the outcome of the work, Miss Macpherson says:

Hundreds of our children are now married and thoroughly assimilated with the Canadians. Among the first thus happily settled were three sisters, who were originally found in a garret weeping over the body of their mother. Their exemplary behavior in their adopted homes, near each other, led to their being called "The royal family of B——."

Our aim in all the work has been, not only the rescue of the body, but the salvation of the soul. The good seed has been sown in faith and prayer in our Home training, and fostered in many a godly Canadian family. Thus the reaping-time has come, and during the past fifteen years every visit to Canada has been a series of sweet surprises in the consistent lives of numbers of our protéges. Many are now acceptable ministers. Some are in China, Africa, and other lands as missionaries. Large numbers are professional or business men, while the majority are quiet, steady farmers, active members of various Christian churches. For others we still pray and hope.

Home Missionary Work

Apart, however, from this emigration movement, a very large evangelistic and home mission work is centered in The Home of Industry, 29 Bethnal Green Road, London, E. First of all there is the Widows' Sewing-class, started in the cholera year. More than half of the original members have passed away, but others have come in. The means to support this branch have not failed, altho often have the workers been kept in conscious dependence on the widow's God for means to pay the weekly sixpence which in many cases is the poor aged one's only regular support. The class meets each Monday,

the members do two hours' sewing, have a plain tea and a sixpence each. Meanwhile the Gospel is told out in a simple, earnest way. The sick and feeble are visited at their homes, and many a dear saint of God have I myself had the joy of visiting, in company with the Biblewoman. Indeed, Miss Macpherson often speaks of these aged widows as her "best helpers," by reason of their constant support in prayer. Many ladies—some of them sore invalids—interest themselves specially in these widows.

A very large Mothers' Meeting has also been sustained for many years. The members are taught practical things about home duties and the care of children, and so on, but the Gospel is never forgotten, and many have been won to Christ and become bright lights in their dull courts.

A Sunday afternoon Mothers' Sunday-school, for women who can never get out to an evening service, has gone on steadily for thirty years, and has been the means of blessing to many who otherwise would probably never have heard the message of mercy.

The Sunday-schools are large and flourishing. Three floors may be found crowded any Sunday afternoon, and bands of earnest young men and women walk to The Home of Industry to help with the children and catch the inspiration of devoted service which seems to breathe in the whole work. And need there is for such effort. Boys of ten will declare, "There ain't no God—father says so." Yet the words get carried home, and many a time even such a father has come with his child and yielded to Christ with his boy at his side.

These men, again, are found in dense crowds every Sunday forenoon in Bird Fair—a modern saturnalia, at its height when the church bells are ringing for service. Sporting men and would-be "knowing lads" resort hither from all parts of this vast city, and the scene for three hours is most extraordinary. Dogs, rabbits, fancy animals, birds of every kind are exposed for sale. Manners are rough and language vile. Yet in the midst of all this the ladies from The Home of Industry have, with the help of voluntary speakers, maintained for years two open-air services. The opposition at first was very fierce. Now all is peace. Many formerly notorious characters—pugilists, atheists, and drunkards—have been converted "under the arches," and now bear brave testimony before their old companions. But there, this is a favorite theme with me, and I must pause, lest the editor's blue pencil be my fate. Bird Fair on a Sunday morning is a sight once seen not easily to be forgotten.

Another very interesting work is that among the hundreds of girls employed in large factories of all kinds, from cigar-making to soldiers' clothing, frilling and fringes. Often these are the chief support of some aged mother or of a family of little ones. Rough and reckless in manner, by reason of upbringing and surroundings, they

have yet a warm heart beneath. The factories are visited, and the Word read at the meal hours. Classes are held specially for them at the Home. The labor is very arduous, often disappointing, and yet it has proved rich in spiritual results. Some of the roughest and most hopeless have been marvelously transformed. Work of a somewhat similar type is done among young workingmen, and many, formerly members, are now bringing up their families in the fear of God, and witnessing for Him in open-air and mission halls.

One other branch must be mentioned—the Bible Flower Mission. Twenty-five years ago some one enclosed a bunch of violets in a letter to The Home of Industry. This was passed around among the widows, that each might "have a smell," and then sent to a dying woman, who passed away clasping it in her hand. This little incident led the late Mrs. Merry, sister of Miss Macpherson, to propose that friends should be asked to send a few blossoms. The idea took hold, and now once every week quite a number of ladies spend an hour or two unpacking baskets of flowers sent from all parts, making up in little posies and attaching text-cards. These are then taken to the sick and dying in hospitals, infirmaries, and in poor little homes. God has blessed these flowers and cards to many in many lands, and at least one mission in Spain—blessed to the salvation of hundreds—sprang out of a bunch of flowers and its text, given in an East End hospital twenty years ago.

Miss Macpherson gives all of the credit for this great work to God alone, and counts herself as merely an instrument in His hands. But Miss Macpherson has many gifts and graces which she has devoted to this work, and which have been abundantly used of God. Her last word in telling her story was: "Not I, but Christ that liveth in me."

THE CHALLENGE OF GOD TO THE CHURCH

BY THE EDITOR-IN-CHIEF

God is never done speaking. Truth is never new, but the emphasis laid upon it is, as there are no new notes in the musical octave, but there may be new combinations and chords. To him who has an acute ear for Divine utterances, there are new voices, and they are not without signification; and he learns to distinguish sounds, and to know what is piped by the frivolous and gay, to provoke the dance; and what is harped by the thoughtful and spiritual, to incite devotion; and what is breathed by the still, small voice of the Spirit, to awaken consecration, or trumpeted forth as by the clarion call of Gabriel, to arouse to action.

The opening of the twentieth century is signalized by a loud and imperial call of God to the prompt prosecution of missions on a prac-

tically new basis. We do not mean that the old foundation upon which the work is based has been supplanted, but that, as a form of aggressive activity, missions rest upon motives, considerations, and claims that are new and essentially modern—the outcome of the new history that the world is making. And the object of this paper is to urge some of these grand incentives which are like new signal-lights of God, new signal-peals, for our guidance.

First of all it is plain that everything is moving on with a new pace. What we call civilization goes by strides, not steps—by leaps and bounds. Mr. Gladstone ventured to say that a single decade in the nineteenth century recorded more progress than a thousand years in the days of yore. There is in everything a strange celerity of movement never known before. As we have left behind the stage-coach for the steam-carriage, and the penny post for the electric telegraph, everything about mankind seems to have correspondingly quickened its rate of advance. Inventions so multiply, and so fast, that in a new sense we know not what a day may bring forth. Men yet living have seen the first steam-carriage or steam-vessel, the first telegraph and telephone, photograph and phonograph, spectroscope, sewing-machine, typewriter, anesthetic, bicycle, electric light—and all these are but specimens of scores of other marvelous inventions and discoveries unknown seventy-five years ago. And what is the meaning of all this if it be not a new set of facilities and instruments for doing the work of God? Does not this constitute a new call of God to His people to prosecute missions with a fresh zeal and rapidity, so that we shall accomplish in one decade what a century ago would have demanded ten?

Again, look at the widespread intelligence which of itself is breaking down false systems of religion. The errors of faith are inseparable from errors as to fact. Hinduism has a false cosmogony as well as a false theology. So has every system of religion its superstitions which rivet it on the benighted peoples who are its adherents. Cuvier's knowledge of comparative anatomy made it impossible for his fellow students to frighten him by a ghost with horns and hoofs which shrieked out "I'll eat you!" "Impossible," he calmly replied; "you are graminivorous, not carnivorous." Education is going about like Talus with his iron flail, demolishing old systems of ignorance and superstition, or like Sampson lifting Dagon's temple pillars from their base. Amid this inevitable decay of the old, the question is, What is to be the new? Are we to leave the young men of the Orient, who have lost faith in the old religions, to drift into universal doubt and live with no faith and no God? The Church of Christ must bestir itself, or in Japan and India and China we shall have a new generation of infidels. Better almost to have false gods and false faiths than none at all, for no religion means no restraint and no conscience, anarchy in the

state and the family. Look again at the moral peril of civilization. There is a fever-heat of intensity in modern life. Wealth is accumulated often with astonishing rapidity and in vast amounts. The spirit of liberty degenerates into license. There is a tendency to anarchy. Individuality and independence are developing abnormally, and men are in danger of losing sight of the grand fact that God has so constituted mankind that there can be no real independence, and liberty is found only in restraint—obedience to law. We are members one of another. Even the head can not say to the feet, "I have no need of you," and those members which seem to be more feeble are not less necessary. Any life that is lived without reference to others is destructive of others' rights and welfare, and threatens ruin to society itself. There is but one remedy for the perils of civilization, and that is Christ. In proportion as He is preached, obeyed, imitated, in just such ratio does every best interest of man advance. A true, pure Christian faith and life bring forth fruit in beautiful character, happy homes, prosperous communities. The unanswerable argument for missions is found in the fact that so far as the Gospel triumphs we have some practical approach to the new Jerusalem let down from God out of heaven upon earth.

Look again at the historic argument that had to wait for history to frame it. Christian missions have now had a new and modern trial of a century of organized work. It is not claimed that they are perfect. Nothing human ever is. But they have proven their right to be. It ill becomes Britons or Americans to sneer at missions. Our ancestors, little more than a thousand years ago, were savages and cannibals. Every argument against carrying the Gospel to the degraded and debased tribes of man reacts upon us in constraining us to deny that we are any better off for this Gospel. That must always be a grand work that makes grand workmen. And we risk nothing in affirming that, of all the products even of a Christian civilization, the true missionary is the ripest and best. To give one's self for one's country, as a soldier does who faces the enemy's cannon, is heroic patriotism. To give one's self for one's conscience, and risk all for the sake of fidelity to the truth, is more heroic. But to give one's self for the sake of saving others, that is the martyrdom of Love; it is godlike. And if we would find not solitary stars but constellations of glory, we must look to the missionary firmament.

Look yet again at the basal matter of the redemption of man. The old emphasis was upon destiny. Xavier and others like him were moved to go out among men to save them from hell. He thought that every baptized infant was a brand snatched from eternal burnings, and he cared nothing for toils or trials, that he might save from the abyss. Nowadays, whether for good or ill, the stress is being laid on *character*. The secrets of history and destiny are seen to lie

wrapt up ultimately in what every man *is*. To secure a radical change of nature, a new creation, in the man prepares for the new heaven and earth. You practically shut up hell and open heaven whenever the elements of hell within are banished and the secrets of a heavenly life take their places. It is true, as a quaint American bishop said to one who asked where all the brimstone comes from that feeds the fires of perdition, "*every sinner carries his brimstone with him.*" In the New Testament very little is said of eternal damnation, but every page sparkles with the promises of eternal salvation begun in believing, and the first missionaries went forth urged on by this sublime motive to "preach among the nations the unsearchable riches of Christ." (Ephesians iii.)

Look yet again at the prospect of the coming age. Who can deny that in both Old and New Testaments there is most prominent the promise of a day-dawn to which the brightest hour of a so-called civilization is but as midnight? Describe it as we will, it is a new epoch in history when God promises: "Behold, I make all things new." There is to be a commonwealth—a city of God—into which entereth no defilement of impurity, no abomination of idolatry, and no shadow of duplicity and treachery. There is to be an end of what is, in order to a new beginning of what shall be. And, as surely as God promises this glorious kingdom, He makes our activity in preaching the Gospel to the race of man preparatory to this day-dawn. Whatever be the reason or the philosophy of the connection, it seems to us indisputable that the Gospel herald is to usher in this new day. Perhaps God sees that neither the world nor the Church will be ready for that day until the great message of the Gospel is carried to the world's ends. But whatever be the secret hidden in God, the duty of man is absolutely explicit: "This Gospel of the kingdom must first be preached as a witness to all nations, and then shall the end come."

SOME INTERESTING INSTITUTIONS IN INDIA

BY REV. C. B. WARD, YELLUNDU, NIZAM'S DOMINIONS, INDIA

In January, 1902, I visited one after another the missionary enterprises of Mrs. Lawson, of Aligarh; Mrs. Lee, of Calcutta; Pundita Ramabai, of Kedgaon; and, lastly, that of Rev. Albert Norton, of Dhond.

At Aligarh I found a veritable city founded, out in the plain, not far from the city, for the convenience and comfort of orphan girls, boys, and widows, with necessary industrial annexes. The total number of souls in the various departments of the work was over one thousand three hundred. It is but a few years since Aligarh became a mission station. The field was new to any form of mission work.

Mr. and Mrs. Lawson were appointed there as missionaries, with only the ordinary help and the ordinary assurances of backing by the society that sent them (Methodist Episcopal, North). The famine of 1897 fell heavily on that district. Relief measures were tardily undertaken, and suffering, appalling suffering, was seen on every hand. Mrs. Lawson was moved by compassion too warm to restrain. She began to take in the starving boys and girls, in humble dependence upon God for help. She reasonably concluded that the Lord was likely to answer prayer through His people, and she began to publish short letters, statements, and appeals in *The Indian Witness*, *Bombay Guardian*, *The Christian*, and many other papers of India, England, and America. God justified her wisdom, and money began to come, and continued to come, as the work grew. The famine of 1900 came before that of 1897 was over. Mrs. Lawson went straight on, in the name of the Lord, whose hand was with her till the work assumed the proportions and shape in which I beheld it in January, 1902. It should be said that she did not receive help from some famine funds that were administered by Methodists of India, on account of some restrictions imposed by the committee as to her receiving funds direct. At the time I saw the work it was costing over Rs. 5,000 per month. It must have cost much more than this at an earlier date, when famine suffering was severer, and their building operations were going on. I should not judge their buildings cost less than Rs. 150,000. The entire work grew up unauthorized and unguaranteed by the mission or by anybody else, in humble dependence upon the Lord's promises to answer prayer.

At the time I saw the work, arrangements were being made by which the Methodist Woman's Foreign Missionary Society was to take over a part of it. I do not think the entire work for the years 1897 to 1900, inclusive, cost less than Rs. 300,000 ($100,000), and the Lord gave it as the work progressed.

Mrs. Lee's work in Calcutta did not begin as a famine work. More than ten years ago Mr. and Mrs. Lee came back to India, supposing themselves to be endowed so far as support went. They began work at once in the line of Mrs. Lee's Bengali training and their mutual convictions regarding the will of the Lord, among the women of Calcutta. A school was opened, and evangelistic work among women was vigorously started. For the work they depended upon the Lord for such help as He sent them by whom He would. Mrs. Lee had a facile pen, which for years she had been using effectively in portraying the characters of those she helped, and incidents in connection with the work. There was little of the formal appeal in her writings, and yet they were an effectual appeal. Money came because the Lord was in the work. Thus they worked on. But one day the bottom fell out of their endowment, owing to the failure in business of a dear friend. This threw them and the work wholly upon the Lord. In 1899 came

the Darjeeling disaster, that swept away at a stroke their six children in school. Humanly speaking, that they should succumb might have been expected. But out of their woe came the dawn of a great advance in their work for the Master. During the famine of 1900 a large number of orphan boys and girls were brought down from the country. When I visited them in January, 1902, they were conducting two missionary institutions, one for girls and one for boys, about four miles apart, in property they had bought and built, with a corps of four European helpers and ten Biblewomen. There were some two hundred and fifty boys and girls in the two institutions, and extensive mission work was being carried on all the week by the Biblewomen and by all hands on Sunday. I saw some of the city Sunday-schools. The entire work was costing about Rs. 3,000 per month. This they were receiving quietly but surely day by day, while they had acquired property worth nearly Rs. 100,000. Mrs. Lawson's husband draws a salary from the missionary society of the Methodist Episcopal Church, but Mrs. Lee's husband gets his bread as do the birds for whom God careth tenderly. This work, too, was unauthorized and unguaranteed. Neither this work, nor the work of Mrs. Lawson, might have ever been inaugurated had not these noble women, like one of old, gone out, "not knowing whither they went," but following the Lord step by step, and trusting promises they found in their Bibles, as explicitly worded as words could make them.

The origin of Pundita Ramabai's work I need not detail. It has been widely published. But her work, as it stands to-day in Kedgaon, really sprung into existence in 1897. Till then she had conducted her widow rescue work in Poona with something over one hundred widows. She received an impression she could not shake off that she should gather in three hundred famine widows and waifs. She wrote to her American committee for authority or approval of her plans. This was promptly refused, and she was instructed not to incur added responsibility. But she says one word continued to ring in her ears: "Hear ye Him!" She accordingly decided upon a course to pursue. She wrote her American committee, resigning her salary allotted her by them, and released them from all responsibility for the advance work at Kedgaon. And in sole dependence upon the Lord she started for the Punjab without sufficient money to do much with, believing the Lord was leading her and would supply all needed funds. Three hundred widows and waifs came, and eight hundred came, and still they came, till the number in her charge came up to nearly two thousand.

She had long before this been compelled to go out of Poona for room. Kedgaon, some miles to the south of Poona, on the line of railway, was the place opened to her. She secured one hundred and twenty acres of land, and began to build, and has kept on building, as the work has progressed, till this day. And still she builds and

continues to gather widows and waifs. There can not be less than Rs. 400,000 in buildings and other improvements to fit her property for her great work. When I first saw the work, January, 1902, I judged it to be the greatest single enterprise of a missionary character in this country, costing about Rs. 15,000 per month. The pundita has here a greater city than Mrs. Lawson has yet to look upon. With the pundita it is a principle that no debt must be incurred. Building and everything else goes on only as money comes in. She pays her helpers no salary, and her six European and American ladies seem as happy, living in a very humble style of life, helping this noble woman with their energy and their prayers, as angels might be supposed to be.

Not least among her assistants is her own daughter Monorama. It is truly a great and spiritual missionary work, for since my first visit I have had the privilege of helping there in spiritual work for two weeks. It is a non-Methodist institution, but I do not know another institution on the globe where there is as much of what Carvosso called "old tried Methodist religion" as at Kedgaon. And the end is not yet, for Ramabai felt led to open a like institution for boys, which she has begun.

At Dhond I found Mr. and Mrs. Norton with over four hundred boys, many of whose sisters were at Kedgaon. Mr. Norton returned to India about three years ago, as I remember it, and went at first to assist Pundita Ramabai in her work. But a little over two years ago he was led to seek land and begin an orphan work for boys at Dhond, only seventeen miles from Kedgaon. The work rapidly developed during the terrible days of famine in 1900. They at one time had more than five hundred boys in hand. Their buildings are not of the most permanent character, tho suitable for present uses. They have been constructed at the very minimum of cost. When I was there in January, 1902, the work was costing about Rs. 2,000 a month, and all this the faithful God of all the earth was giving in answer to prayer. Mr. Norton does not, I think, believe in publishing appeals or statements. He does, however, write many private letters that level-headed friends publish for him, and they help him not a little. Mr. Norton publishes a balance-sheet, and does the rest of his appealing at the Throne of grace. The marks of stringent economy are manifest in all Mr. Norton's work at Dhond.

Thus I found in these four institutions four thousand souls under good missionary and Christian training, in charge of some twenty-four missionaries, men and women, costing about Rs. 25,000 per month, the money coming direct to the workers from individual donors and friends, as they are led from time to time to send of their own voluntary choice.

I am somewhat generally acquainted with some fifteen other institutions, conducted on similar principles in India, in which over two

thousand souls are in like manner being trained for God and mission work. Almost the entire number of them are famine rescues. These institutions, with the exception of two, have all sprung into existence in the last five years, without order or guarantee of any earthly sort. In each case the promoters of such work profess to having been led into this work in simple dependence upon the promises of the Word of the Lord. The providential support of the work goes far to sustain their contention at this point. I am not in a position to speak with the utmost authority as to the cost of these latter institutions, not having visited them, but do not think it possible that they are conducted at a less cost than Rs. 25,000 per month. There are not less than fifty missionaries, men and women, engaged in the work they embody.

The total cost of work carried on upon the principle referred to is at the present time about 50,000 rupees per month. It comes from Christians of all lands, in the shape of spontaneous voluntary offerings, directly sent to the promoters of the work in question, and amount to 600,000 rupees, or 200,000 dollars, for the present year.

Some Things Worth Noting

As all this class of missionary work so suddenly came into its present astonishing dimensions, some things may be noted. It is all new and is synchronous with the stringency that is seriously affecting all the missionary societies of America and Europe. Twenty-three years ago, when I began to work on this line or principle, I knew of but two persons at work in India who worked on such lines, and they were ladies. They still survive, and work for their Master in India. All such work was then deprecated; it was considered unsafe, and the principle was considered unsound, the fruit of an imagination somewhat overheated. I speak from experience. I had the gantlet to run. The criticism and adverse philosophy I well remember. But in India, and in the home lands, there has come a great change. It is noticeable within and without society lines of work.

Formerly there was reckoned to be no way to the missionary field except through some society. Now scores can be found in the mission field who have paid or prayed their own way out. And the old fear to inaugurate any work except there were the society order and guarantee—what has become of it? In the last few years many are the missionary society agents who have not waited for orders, but have trusted in the Lord, and gone about doing good, that their societies are even now rejoicing over. God is in the enlargement of faith.

But is all this work going to stand? Perhaps not. Without a doubt many an enterprise under society auspices will go down. This has been history in the past. But we keep pegging away. Some of the work referred to will die, but this is no valid argument against the remainder of it.

It is worthy of note that Divine favor rests on this work. There is far less of the wail of financial stringency from this class of workers than is heard from some others Spiritual blessing rests on the work being done under the auspices referred to. Their wards are being converted, sanctified, and becoming effective material for mission service.

Let it be noted that none of these missionaries lay claim to any gift of faith. They tell us they simply take the good old Bible, and just believe it means what it says. They believe it to be the Word of God, and trust the promises therein found, as true to the letter, and of present and every-day application and appropriateness. As children take parental promises, they take what is written and go ahead.

There is room for a reflection or two for people at home over this modern missionary phenomena. First, nearly all missionary societies have discouraged direct giving to mission objects as detrimental to the treasury interests of said societies. There has set in a tide, it may be feared, that will never be stopped to take a direct hand in the work of missions. A determination that can not be repressed has seized many to enter into direct partnership with the missionaries on the field, and so they send their own money direct, and know what it is to do or is doing. The great body of friends who this year will send $200,000 to independent work in India are old constituents of the missionary societies. They are among the most devoted Christians in the churches, too. Has any serious thought been taken as to where the "Alliance" gets its money? Its supporters are among the old society supporters.

The societies have made a mistake, and much of this unauthorized work is a part of the result. A great break away has set in. Can it be overtaken? Had our Methodist authorities seen the things that make for their greatest missionary peace, and utilized this desire of good people to directly aid or take part in specific missionary work, Mrs. Lawson, Mrs. Lee, and C. B. Ward might never have needed to get thousands of rupees they now do receive, in the independent way they do, outside of all society auspices.

Another reflection: Most missionary bodies have come nearly to the point where they will accept no missionary candidates unless they are collegiates. It is, however, only too well known that some of the very best missionaries in the foreign field, both men and women, are innocent of collegiate attainments.

Yes, we can find scores of mission workers and missionaries in the unauthorized work under consideration, who are dividers of the Word of God, who need not to be ashamed, who are successful, as none can dispute in the face of the facts, who are not college men or women, and most likely would not have been sent to India by any old society.

But God sent them, and they are doing creditable service for their own Master. Is there not a danger that intellectual qualification has been allowed too largely to usurp the prerogative of the baptism of the Holy Ghost? While time lasts, God will continue to call some from the plow, or the sheepfold, or the fishing-smack. We forget this, at our peril.

But is there not a danger of going too far with these "deprecable missionary enterprises"? Certainly. Some have already gone before they were sent. But the worldliness and non-spirituality of much that pertains to church life at home is driving multitudes to seek new and, to their minds, more securely spiritual channels for their missionary activity and generosity. Attempts to repress the growing missionary enthusiasm of these modern times, or failure to see and utilize it to the full, is eventuating in the multiplication of independent mission enterprises. Would that a great apprehension of the fact that God is trying to save the world as soon as possible, with an all-consuming determination to come up to the help of the Lord in this matter, might come on all Christian people at home! Then should we see such wonders as the world has as yet never witnessed.

SOME PECULIARITIES OF THE NATIVES OF CENTRAL AFRICA

BY REV. DEWITT C. SNYDER, M.D., BROOKLYN, N. Y.

The natives of Africa watch the foreigners with eagle eye. Nothing seems to escape their notice; they promptly pick out his most prominent feature or characteristics and give him a name to correspond. If he wears glasses, he is named "*mesu menai*" (four eyes). If he is gruff and cruel, they call him "*lumpumpa*" (the surly one).

They are also extremely imitative. Their quick eyes note the foreign peculiarities of manner and dress, and they immediately proceed to copy the good and the bad alike. This imitation extends even to the tone and modulation of the voice. One can generally discover in what mission a Christian native has been instructed by hearing him pray. Not by the words he uses, but by the inflection of his voice.

After we settled at Luebo, the natives soon began to build their houses of clay, in imitation of our own. They surrounded them with verandas, not as roomy as those of the missionary, but only about two feet wide; these do not prove to be of much use as places of rest and recreation, but still they are *bu mukelenga* (like the white man's). The doors are no longer mere window-like holes, but reach to the ground. Within most of them may be found a small, home-made, rickety table, in imitation of those seen in the missionaries' homes.

These people are largely moved by a desire to please their teachers.

This is very noticeable in the religious training given them, and must be guarded against, or converts will have merely a parrot-like knowledge and experience. This desire also makes them very willing to learn. They absorb new ideas readily, and tho they may never improve what they borrow, they are, nevertheless, far from being mere machines.

An amusing incident in connection with this propensity to imitate happened shortly after our arrival at Luebo. Having occasion one day to borrow some cloth, I wrote a note to a trader living across the river, and requested the loan of three pieces of cloth. I gave the note, carefully folded, to a native, and told him to take it to the trader. When he returned with the cloth he remarked to me, referring to the note, "That is strong medicine." It would have cost him many a hard day's work to get three pieces of cloth from that trader, and it seemed a wonderful thing to him that a small *mukanda* (book) like that could gain so easily and so quickly this very desirable end. A few days later, presumably after much thinking, he came to my office, and, pointing to a newspaper lying near, asked me if I would give him a piece of it. Very readily I granted the request, and the matter passed from my mind, until a month or so later, when I learned that he had taken the sheet of newspaper, had carefully folded it, and carried it to a chief living a few miles north of our station, telling him it was a strong *mukanda* (book) from the white man, and that it was a request from him for three goats, and that they were wanted immediately. He got the goats, and he and his friends had a feast.

A NATIVE HUT NEAR LUEBO
This was the style of house built before the missionaries came

One day, unexpected company coming, the host found himself without a clean table-cloth. He said to his native table boy, "Get a clean sheet and use it." When the guests sat down to dinner each one found at his plate, in lieu of a napkin, a neatly folded pillow-case. The boy evidently believed in the eternal fitness of things.

The African is highly superstitious, and stands in awe of all occult power. This perhaps accounts for the fact that it has been possible for one or two missionaries or traders to settle, unprotected by soldiers, among thousands of cruel and bloodthirsty savages.

The natives watch the foreigner at his work; they see him do

many things which are marvelous in their eyes. They ascribe these to a *buanga* (medicine) possessed by the white man which is stronger than any which their own medicine-men possess. They live in constant fear of the fetish doctors, to whom they ascribe the power of hoodooism. They believe that their lives can be blasted forever, that all manner of evil can come to them through the power of the witch doctors to "cast spells" over them, and they imagine that the marvelous things accomplished by the white man by means of his imported machines must be due to some mighty "hoodoo" power; therefore, they almost worship him. This was especially true in the earlier days at our stations, and is still true in the interior. Later, when they learned that they could do many of these things themselves, their reverence grew less and they became less fearful. To-day the white man who has not gained the love and respect of the native is held in contempt. I can remember the time when a native was afraid to attempt to kill a white man, thinking that his *buanga* was so strong that a dire calamity would surely follow any such attempt.

Many of the characteristics of the natives are due to their training and their environments. They are very improvident and never lay up anything for a rainy day, simply because "rainy days" are unknown. They are lazy, because Nature is so lavish of her gifts and furnishes them with all they need with a minimum expenditure of labor. They are cruel and unkind, because they have never been taught to love. Parental love is here merely an instinct to protect and provide for their children, like that of dumb brutes for their offspring. The aged and sick are left to take care of themselves and die unattended.

IMPROVED HOUSES IN CENTRAL AFRICA

These were built by missionaries for natives. Thay have the improved "verandas" and are made of clay. Rev. W. H. Sheppard, F.R.G.S., an African missionary of the Presbyterian Board (South), is the man in white

All these things change under the benign influence of Christian teaching. Their environment improves as their horizon expands. They find that there is something better in life than mere animal existence. They develop a love for each other. The aged and sick are cared for, and their personal appearance improves. They learn that there is a future, not only for them but for their children, and discover that life can be made easier and more pleasurable by adopting the ways of civilization. Thus they become industrious and learn the dignity of labor; they lay by of their stores, and some become comparatively wealthy. They provide for a future, not only here but hereafter.

The great problem confronting those who truly seek the best welfare of the African is to discover what is the best employment for them to follow. I believe strongly in industrial schools, where the natives may be taught the best way to develop the natural resources of their country. Agricultural work and cattle raising will furnish work for the great majority. The Roman Catholics are setting a fine example to all workers in their system of child-training colonies. At times the priest takes a number of these children to the coast and shows them the ways of civilization, as exemplified in the great steamers, railroad shops, etc.

There is no grander work in the world for the white man than the endeavor to uplift the one hundred millions of people of Central Africa. In this day of "combines" and "trusts," what a magnificent thing it would be to see the Christians of the world forming a great "trust" for the giving of a Christian civilization to these less fortunate people, commonly called "the heathen"! Such a combination of all denominations for this purpose could not fail to command the respect and help of every thinking man, and we believe that the riches of the world would flow freely into the treasury to be expended by a wisely selected board of managers.

In Central Africa the missionaries found no written language, and there were no school-books, dictionaries, or books of reference; consequently, the memory is wonderfully developed. I have delivered an address in the morning, and in the afternoon, at an examination, have heard them repeat it word for word, even to my mistakes in grammar.

Their "bump of location" is also remarkable. They know no north or south, and recognize east and west only as the places whence the sun comes and whither it goes. They are, of course, strong in their belief that the "sun do move." I took a native with me on one of my journeys which led us hundreds of miles from home. We traveled by steamer down one river and up another, and yet when we reached our destination he pointed out, at my request, the direction in which his far-away village lay. I knew it only by consulting a map, and he had never been away from home before and knew nothing of maps.

The Africans have excellent eyes, and can see much farther and

more accurately than their white brothers; but, strange to say, they can distinguish but three colors (strictly, only one color)—white, black, and red. They know no shades of color, so "pearl ash," "elephant's breath," and "ecru" never worry them. What is not red or white is black. Light brown, as compared with black, would be white, but if compared with white they would call it black. They have no name for green, and so, if pressed for a name, call it white. I have come to the conclusion that while they see a difference in colors, they give names but to three. The reason for this may be due to the following facts:

(1) *Their bodies are black.* And the *night* (just half of the twenty-four hours), of which they are so afraid, *is black*—"*Mafik*," as they say.

(2) The *buanga*, that transcends all other medicine, more powerful than witchery itself, most potent in warding off evil spirits, the altar by which they swear eternal friendship, that with which they mark the arm in solemn pledge that they are telling the whole truth, is "*Mpimba*"—a beautiful *white* clay.

(3) The natives are highly superstitious concerning the blood. Not only is it life, but it is also looked upon as a most sacred thing. In a quarrel, no matter how severe, no matter how many anger-provoking adjectives may be used, no matter how many blows may be struck, it can be amicably settled by a wise judge if no blood has been spilled. If, however, the smallest drop of blood is drawn, then a fight or a severe penalty is demanded before the matter can be settled. I have known the offended party to carefully preserve just one drop of blood by letting it dry hard on the arm, to convince me that all chance of compromise was past. Blood is used to revivify a fetish which has lost its power. Blood is poured out from a dying fowl at the feet of a fetish to pacify an angry spirit.

The three colors—*Mafik* (black), *Matok* (white), and *Makunz* (red)—are thus deeply impressed on the native mind, and hence are named and remembered.

The Kongo native is not vindictive, like the North American Indian. You may punish him to-day, and to-morrow it is forgotten. As friends they are loyal and true. In the early days of the mission an insurrection arose at a state military station, and the revolting native soldiers, after killing the white officers and burning their houses, started down the valley to kill all the white people living there, the missionaries as well as traders. The Bakete, a tribe of some ten thousand, were nearest neighbors to us, and we were apprehensive of their joining in the revolt. We had never proved them, and so did not know whether or not their protestations of friendship were sincere. We packed up all our belongings, and made ready to burn our houses and hide in the woods. As I was walking in the compound in front of the mission I was suddenly surrounded by about three hundred of the Bakete, each one armed with a spear, a knife, and the usual bow and arrows. All were in war-paint, and were accompanied by their trumpeter with his great war-trumpet of ivory. For a

moment, I confess, my heart beat with unusual violence. The chief, addressing me, said:

"I hear that you and your people are going to leave. Why?"

"It is strongly rumored," I replied, "that the revolting force of natives are coming to kill us; and as we have no desire to die in that way, we are going to hide in the woods."

"Well," he said, "we are here to tell you to take your people and goods to my village, and I and my warriors will come here. When we are all dead or overcome in this fight, then it will be time enough for you to go to the woods."

Altho the Kongo State consists of but one class of people, they are divided into numerous tribes and are distinguished from each other in various ways. Each tribe has its own peculiar tattoo mark. They are very proud of this disfiguration, and for this reason it is always on some exposed part of the body. A slave, when changing masters, never seeks a change of tribal-mark, but loyally clings to his birthright. In only one instance have I known the natives to change these insignia. Very seldom does a native marry outside his tribe—indeed, it is forbidden. He may buy a woman from another tribe, but she becomes his *slave*-wife, and her children, if any, are slaves.

In the early days of the state Paul Le Marinel, a noted explorer, found near the Kongo River a large tribe of the Ba Nyanzi fighting among themselves. He persuaded one-half of the tribe, with their powerful chief, Nzapo-zap, to leave their village *en masse* and go with him. He located them at Luluaburg, a military station not far from our mission, and they took the name of their chief, so that they are now known as the Nzapo-zaps. When this exodus took place most of the women were left at home, so that it became necessary for the men to procure wives from the neighboring tribes. They took Baluba women. The Baluba are slaves. Wherever in Central Africa you see a slave you are safe in saying he or she is a Muluba. The Nzapo-zaps are a proud race, and they retattooed all of the women whom they married, so one sees the tribal mark of a Ba Nyanzi cut over that of the Baluba, making a very peculiar combination, and at first very puzzling to a student of ethnology.

The minds of the people inhabiting Central Africa are like the minds of children, unformed and capable of great development. They may be likened to a rich field of unbroken soil which needs but the intelligent hand of an honest and earnest cultivator to turn it into a rich and fertile farm.

What a grand work is here for the Christian philanthrophist, if only it might be organized and placed in the hands of honest workers: The lifting up *en masse*, as it were, of one hundred million souls out of the miry clay of ignorance and superstition onto the solid rock of intelligence and Christian character!

THE FOREIGN MISSIONARY LIBRARY

HOW TO GET IT AND HOW TO USE IT

BY MISS BELLE M. BRAIN, SPRINGFIELD, OHIO
Author of "Missionary Readings for Missionary Programmes," etc.

The rapid growth of missionary literature during the nineteenth century has undoubtedly been one of the chief factors in the marvelous development of missionary interest in recent years. Information has been the key of interest, unlocking hearts and pocketbooks, sending missionaries to the field, and causing money to pour into missionary treasuries. It is a significant fact that the missionary society in Great Britain (the Church Missionary Society), which expends the largest sums on missionary printing, has also the largest income for missionary work.

During the first eighteen centuries of the Christian era the literature of missions was limited indeed. Dr. Pierson has called our attention to the fact that when Christ gave His last command there was not one Christian book in existence. "The Church had no literature for nearly a century, and had to wait fifteen centuries for a printing-press and three more for any missionary literature outside of the Acts of the Apostles." But during the past one hundred years so many gifted pens have been at work that there is now a vast catalogue of books on missions, that are intensely interesting and of a high order of literary merit. To make these books easy of access to the Church, and to bring individual Christians into contact with them, is the purpose of the missionary library.

How to Secure a Library

Missionary books, tho well printed, attractively bound, and finely illustrated, are, as a rule, so inexpensive that no church need be without at least a small missionary library. Even churches in remote rural districts may, through well-directed effort, come into the possession of enough books to assist in preparing programs and make possible the formation of a study-class or reading-circle.

The best way to introduce the subject is to devote an evening to the importance of missionary reading and the corresponding need of a library. Call it "An Evening with Missionary Books," and make the program as bright and attractive as possible. Have some one give "A Chat About Missionary Books," conduct an open parliament on "The Most Interesting Missionary Book," and have selections read from some of the most famous books.

Having thus introduced the subject, the next step is to secure the books. There are several methods of doing this, each of which has proved successful in many churches:

1. Start a subscription paper and ask for contributions of money in sums ranging from five cents upward.

2. Make a list of all the books desired, with the price of each, and canvas the congregation for persons willing to donate one volume. Strange to say, many who would refuse money will readily agree to buy a book. In some churches the desired result has been obtained by printing the list in the church calendar or publishing it on a bulletin-board. It is a good plan to ask the donors of the books to read them before putting them in the library.

3. A Christian Endeavor society in one of the larger cities secured a fine library by giving a book social. The missionary committee wrote to a prominent publishing house, and asked them to send a selection of their best missionary books on approval. At the social these books were put upon a table, and the members of the society were urged to examine them and buy the most attractive ones for the library.

4. Another plan is to ask some one person in the church to give the library. Another is to devote part of the regular funds of the society to the purpose. These are undoubtedly the easiest ways, but probably not the best. On the principle that people care most for what costs them something, interest in a library given by many will be far greater than in one given by an individual or by the society as a whole.

5. In churches where it seems impossible to get either money or books, it is a good plan to ask those who have missionary books in their own libraries either to loan them for a limited time or give them outright. In this way the nucleus of a library may be formed that will in time lead to better things.

Having obtained the library, it is important to keep it up to date by the addition of bright new books as they are issued from the press; otherwise interest in it will lag. In some societies a fund for this purpose is created by charging five cents for each book read and a fine of a cent a day for each book overdue.

The Kind of Books to Buy

Great care must be exercised in selecting books for the library, especially when they must be limited in number. Books suitable for the purpose may be broadly divided into six classes, each of which should be represented by one or more volumes:

1. Books on methods of work for the missionary committee. There are now a number of small and inexpensive ones that are almost indispensable to the missionary worker.

2. Historical books, such as Barnes' "Two Thousand Years of Missions Before Carey" and Leonard's "A Hundred Years of Missions." Besides these the library should contain a history of missions in its own denomination, such as Speer's "Presbyterian Foreign Missions," or Merriam's "A History of American Baptist Missions."

3. Biographies of great missionaries. Since this is the most

fruitful of all missionary literature, it should be largely represented in the library. At the head of the list all will probably unite in placing Paton's matchless volumes, tho Blakie's "Personal Life of David Livingstone," Hamlin's "My Life and Times," Griffis' "Verbeck, of Japan," and many others, are scarcely less popular. Bryan's "Life of John Kenneth Mackenzie" has a double value, giving not only the story of a great life, but also vivid pictures of medical missionary work in China.

4. Books descriptive of foreign lands and people. These include such delightful books as Gale's "Korean Sketches," Denning's "Mosaics from India," and Smith's "Chinese Characteristics." Under this head, too, come books of travel. These must be chosen with special care, for many of them give wrong impressions of missionary work and incorrect information about missionary lands. Some of them, however, are perfectly reliable and much too valuable to be omitted. It was Cook's "Voyages," an early book of travels, that fed Carey's missionary impulse and inspired the great wave of interest throughout Great Britain that culminated in the purchase of the *Duff*, and the sending out of the first band of missionaries to the South Seas in 1796.

5. Stories of missionary work in heathen lands. There are often as fascinating as the most romantic fiction. They include such thrilling books as Young's "On the Indian Trail," Pierson's "Miracles of Missions," and Chamberlain's "In the Tiger Jungle" and "The Cobra's Den."

6. Books of missionary fiction founded upon fact. These are invaluable, appealing to a class of readers that nothing else will touch. "The Bishop's Conversion," "The Sign of the Cross in Madagascar," "A Chinese Quaker," and others of a similar character undoubtedly have a great mission to perform.

Two classes of books it would be well to avoid: large and expensive volumes that are of value mainly to specialists, and old and uninteresting books that are of little use to anybody. Because a book is old, however, it is not necessarily uninteresting. "Missionary Enterprises in the South Sea Islands" was written by John Williams three-quarters of a century ago, yet few books of recent date surpass it in interest.

How to Use the Library

The first requisite to a well-managed library is a good librarian, upon whose energy and enthusiasm much of its success depends. The ideal librarian should be thoroughly interested in missions and well acquainted with missionary books, willing to assist those in search of material for papers and talks, and able to suggest books to individual readers suited to their taste and likely to win their attention.

The library should be kept in a prominent place, easy of access to

all, either on a shelf or in a case without doors, so that the books can be examined and taken out at pleasure. If the case has doors, either keep them unlocked or take them off altogether. This may occasionally result in the loss of a book, but it is better to lose a few books than to bury them in a closed case where they are seldom or never used.

But while it is wise to make the books easy of access, strict rules should be made requiring them to be returned within a given time—say, two weeks, as in other libraries, with a possible extension, provided no one is waiting for the book. All books should be marked with the name of the church or society, and a careful record kept of the dates on which they are taken out and the name of the person taking them.

The books should be kept uncovered—at least, until the bindings become worn and unsightly from use. On this point Mr. Harlan P. Beach says: "I have learned from our college work that it is not best to cover missionary books. If you cover them you put a coffin around them, and that is the end of them."

Having secured the library and put it in good running order, the next problem is how to get the books read. The old adage, "You may take a horse to water, but you can't make him drink," finds its parallel in the missionary committee that leads a society up to a well-filled case of attractive books, but can not induce any one to read them.

But such a committee need not despair. Experience proves that by persistent effort and the use of tactful methods an appetite for missionary literature can be created that will make the books in demand. The results that follow are so great and so lasting as to be worth all the effort expended. "One good missionary book carefully read," says a wise worker, "is of more permanent value than a dozen speeches."

The first thing for the missionary committee to do is to set a good example by reading the books themselves. Otherwise, as Professor Amos R. Wells wittily says, "they will be in the position of a bald-headed man selling a hair-restorer!" Having faithfully taken this first step, the committee will be in a position to put into execution some of the schemes devised by missionary workers to induce people to read. Here are a dozen plans, each of which has been tried with good success:

1. When planning programs for the meetings, provide a number of topics that necessitate the use of missionary books. In assigning these to the members of the society, furnish with them a list of references to books in the library where suitable material may be found.

2. Print lists of all the interesting missionary books available, not only in the missionary library, but in the Sunday-school and public libraries as well, and distribute them among the young people. Then

ask them to pledge themselves to read a given number in a given time —one a month, four a year, or two during the summer vacation. It will add to the interest to keep a record of all the books read, either in a blank-book or on a sheet of cardboard hanging on the wall.

3. Make short, bright book reviews or book summaries a feature of the program, and when new books are added to the library, give "book notices" of them, calling attention to their most attractive features.

4. Professor Wells makes the following good suggestion: "Have a bold placard staring people in the face in the prayer-meeting room, bearing on it the words, 'Have you read "The Cobra's Den"?' or whatever book it is desired to push at the time."

5. At the close of some missionary meeting, or at a missionary social, put all the books in the library on a table and ask those present to examine them. Turning the leaves and looking at the pictures will often lead people to read the books.

6. Organize a missionary reading-circle to meet successively at different houses for the purpose of reading aloud some interesting book. This is an excellent way to develop a taste for missionary literature. So also is the study-class, which provides for the thorough study of one book, and necessitates frequent reference to others.

7. Have selections from the most popular books read at missionary meetings and missionary socials. Nowhere can better material for the missionary elocutionist be found than here. For the missionary meeting the following selections would be both entertaining and appropriate:

"The Sinking of the Well," John G. Paton.
"God on the Rock," from "On the Indian Trail."
"In the Tiger Jungle," from Jacob Chamberlain's well-known book.
"A Sabbath-keeping Baker," from "My Life and Times."
"A Life for a Life," from "The Apostle of the North, James Evans."

For a missionary social, nothing could be more entertaining or mirth-provoking than such readings as

"The Korean Boy," from "Korean Sketches."
"Nelwang's Elopement," from "The Story of John G. Paton."
"The Spotted Tiger Foiled," from "The Cobra's Den."
"Mackay as Undertaker," from "Mackay, of Uganda," by his sister.

8. For some missionary meeting select three books, and ask three persons each to read one of them and come prepared to relate the most thrilling experience recorded in it. For another meeting ask five persons to read five biographies and give the strongest lessons to be learned from them. Or have ten persons read ten books and give an instance of answered prayer recorded in each. Still another plan is to assign each chapter of a book to a different person and have it reviewed as a seriel, each person giving the gist of a chapter.

9. Many who would refuse to read an entire book can be induced

to read brief portions of one. For this purpose keep a list of references to books in which interesting chapters and paragraphs can be found.

10. The pastor can do much to promote missionary reading by suggesting interesting books to be read. It was the custom of Dr. Arthur Mitchell to take a book and read it and master it, and then give his people the most striking incidents in it, clothing them in his own language. The result was that his people were filled with missionary zeal, and each church he served as pastor became a leader in missionary work.

11. Distributing the following questions among the young people, or discussing them at some meeting, will reveal to them how much time they devote to works of fiction and how little to books on missions, and perhaps induce them to pursue a better course:

> How many novels have you read? How many missionary books?
> What novel did you read last? What missionary book?
> What novel do you expect to read next? What missionary book?

12. The "Unanimous Library" scheme devised by Mr. W. L. Amerman, of New York City, is an excellent one that could be used to advantage everywhere. The idea is for each society to buy a book (for obvious reasons it is best to select a small one), with the understanding that it is to be read by every member of the society. In order to "make it unanimous," some are induced to read it who would not otherwise do so. In pursuance of this plan a large number of Christian Endeavor societies in the New York City Union bought a little library of four small books and endeavored to get these read by all their members. The results were surprising. In one church where there were three societies (junior, intermediate, and senior) one book was read by four hundred and thirty-eight different persons within a given time.

Utilizing the Public Library

If a free public library is accessible, the material in it should be utilized. The number of volumes on strictly missionary topics is usually somewhat limited in public libraries, but the departments of history, biography, travel, ethnology, and sociology contain a great wealth of material that is invaluable to the student of missions. In most libraries this material is little used, largely because it is unknown.

By concerted action on the part of the missionary workers of any community, the quantity of missionary literature in the public library may be considerably enlarged and its circulation greatly increased. Here are some of the privileges which have been sought and obtained in many large libraries that might be secured by missionary workers everywhere:

1. A special catalogue of all the books bearing directly or indirectly on the subject of missions.

2. The massing of all books bearing on missions in a special alcove —temporarily, if not permanently.

3. One or more shelves devoted to strictly missionary books.

4. The addition of new books, from time to time, recommended by missionary workers and needed by them for special work.

5. A special rack in the reading-room, upon which current numbers of the leading missionary magazines may be found.

In many states there is now a well-developed system of traveling libraries, by means of which a good assortment of books may be obtained for the cost of transportation. These libraries, too, should be utilized by missionary workers, especially in localities where there is no public library and the books accessible are limited in number.

A SUGGESTED LIST OF FIFTY VOLUMES

BOOKS ON METHODS OF WORK

1. The Missionary Manual. *Wells.* United Society of Christian Endeavor . . . . . $ .35
2. Missionary Methods for the Missionary Committees. *Park.* Revell . .25
3. Missionary Spoke of the Epworth Wheel. *Cooper and Brockman.* Eaton & Mains 25
4. Fuel for Missionary Fires. *Brain.* United Society of C. E. 35
5. Fifty Missionary Programs. *Brain.* United Society of C. E. 35

HISTORIES OF MISSIONS

6. Two Thousand Years of Missions Before Carey. *Barnes.* Christian Culture Press $1.50
7. One Hundred Years of Missions. *Leonard.* Funk & Wagnalls . . . 1.50
8. Missionary Expansion Since the Reformation. *Graham.* Revell 1.25
9. New Acts of the Apostles. *Pierson.* Baker & Taylor Company 1.50
10. A Denominational History of Missions . . . . . .

BIOGRAPHY

11. John G. Paton (autobiography, 3 vols. in 1). Revell $1.50
12. Mackay of Uganda. *By His Sister.* Armstrong 1.50
13. Personal Life of David Livingstone. *Blaikie.* Revell 1.50
14. Mary Reed. *Jackson.* Revell 75
15. Verbeck of Japan. *Griffis.* Revell 1.50
16. Apostle of the North: James Evans. *Young.* Revell 1.25
17. John Kenneth Mackenzie. *Bryson.* Revell 1.50
18. Marcus Whitman and the Early Days of Oregon. *Mowry.* Silver, Burdett & Co. 1.50
19. James Chalmers. Autobiography and Letters. *Lovett.* Revell . . 1.50
20. Joseph Hardy Neesima. *Davis.* Revell 1.25
21. James Hannington. *Dawson.* A. D. F. Randolph & Co. 2.00
22. Faith Working by Love. (Life of Fidelia Fiske). *D. T. Fiske* The Pilgrim Press 1.75
23. Modern Heroes of the Misson Field. *Walsh.* Thomas Whittaker . . . 1.00
24. My Life and Times. *Hamlin.* Revell 1.50
25. Latin America. *Hubert W. Brown.* Revell 1.25

FOREIGN LANDS AND PEOPLES

26. Chinese Characteristics. *Smith.* Revell $1 25
27. Among the Mongols. *Gilmour.* American Tract Society 1.00
28. Gist of Japan. *Peery.* Revell . . . 1.25
29. Persian Life and Customs. *Wilson.* Revell 1.25
30. Korean Sketches. *Gall.* Revell . . 1.00
31. Siam and Laos as Seen by Our American Missionaries. Presbyterian Board of Publication . . . 1.50
32. From Far Formosa. *Mackay.* Revell 1.25
33. Mosaics from India. *Denning.* Revell 1 25
34. With Tibetans in Tent and Temple. *Rijnhart.* Revell 1.50
35. Arabia, the Cradle of Islam. *Samuel M. Zwemer.* Revell 2.00

NARRATIVES OF MISSIONARY WORK

36. Miracles of Missions. *Pierson.* Funk & Wagnalls. 4 vols. Each $1.00
37. On the Indian Trail. *Young.* Revell 1.00
38. In the Tiger Jungle *Chamberlain.* Revell 1.00
39. The Cobra's Den. *Chamberlain.* Revell 1.00
40. Sketches from the Dark Continent. *Hotchkiss.* Friends' Bible Institute, Cleveland 1.00
41. Transformation of Hawaii. *Brain.* Revell 1.00
42. Missionary Enterprises in the South Sea Islands. *Williams.* Presbyterian Board of Publication . . . 1.25
43. Amid Greenland's Snows. *Page.* Revell 75
44. Soo Thah. *Bunker.* Revell 1.00
45. Protestant Missions in South America. Student Volunteer Movement 50

MISSIONARY FICTION

46. The Chinese Quaker. *Eyster.* Revell $1.50
47. The Sign of the Cross in Madagascar. *Fletcher.* Revell 1.00
48. The Chinese Slave Girl. *Davis.* Presbyterian Board of Publication 75
49. The Bishop's Conversion. *Maxwell.* Eaton & Mains 1.50
50. The Sky Pilot. *Ralph Connor.* Revell 1.25

[The editors hope that these excellent suggestions from Miss Brain will be followed out by pastors and societies of adults and young people. The most important thing is not to try all the plans or to wait until the best is found, but to select one at least, and try that heartily and diligently. We invite correspondence on this subject as to what methods have actually proved most fruitful.—EDITORS.]

THE PROBLEM OF EVANGELIZING THE YOUNG MEN OF NON-CHRISTIAN LANDS

BY REV. F. W. ANDERSON, TORONTO

One of the most serious difficulties in the work of the Church of Christ in Christian lands has been expressed in that apt phrase, "The Young Man Problem." Account for it as we may, it has become a very real problem in our day to know how to hold the young men in our churches, and to retain their active interest in the worship and service of the Church. Our ministers feel this strongly, and yet how few of them seem really able to find any solution for the problem. They preach special sermons for young men, and they get their choirs to prepare special music to assist in making the service attractive. The young people's societies are suffering greatly; more and more their offices have to be filled up by women where the young men would be much more in place. The boys slip out of the Sunday-school and are lost, for a time at least, in spite of the earnest efforts put forth to retain them. In too many cases the home, too, is losing its hold on the boys as they come to that time of life when the attractions of the outside world seem to cater more to their youthful fancies and ambitions. How to reach, protect, and save these youths is a very grave question, for the integrity of the home, the Church, and the State as Christian institutions depends largely on the solution of that problem. To help solve this problem there has been raised up in recent years, in Protestant Europe and America, an agency of the Church, working along interdenominational lines, and the Young Men's Christian Association has found a place, and is to-day doing a work such as makes it worthy of strongest possible support.

But if this question is a serious one in America and Europe, with all the helpful influences from centuries of Christian civilization, the shelter and protection of the Christian home, and the organized effort of the Christian Church to teach and guide and save her young men, how much greater must be the problem of evangelizing the young men in non-Christian lands, where ignorance and superstition, and even immorality, have been at the very foundation of the religious systems under whose influence they have been brought up.

It has been stated, according to very careful estimate, that there are something over two hundred millions of young men living in the lands which are non-Christian, or where the Roman Catholic type of the Christian religion has become degraded to a lower level than almost any heathen religion.

In China there are found some eighty millions of young men, in India sixty millions, in Africa thirty millions, in Japan and the Pacific Islands twenty millions, in the Levant ten millions, and in the papal

countries of Mexico, Central and South America about ten millions more.

The condition of these young men, and the circumstances in which they are living, must be seen to be understood. It is quite beyond the comprehension of those of us who have always been accustomed to the environment of a Christian community, and who know only the standards which young men in our home lands have before them.

Physically many of these young men might be considered our superiors, others we could count as our equals, but the great majority are weakened in body, not only because of their inferior manner of living, but especially as a result of the immoralities of the race from which they have sprung and the vices in which they themselves indulge.

Some of the brightest minds in the world may be found in the Orient, but in most cases the heathen young man is inferior in mind as well as in body, because of the dense cloud of ignorance and superstition in which his people have been so long enshrouded. All he needs is a chance.

But the greatest difference, in contrasting the condition of the non-Christian young man with that of his brother who has been brought up in a Christian country, is found in the moral side of his nature. Here we find his standards low, but his life is usually lower, and in many cases he is utterly depraved. He has not been able to see God, not alone because his heart is not pure, but because the knowledge of the true and living God, who alone can make clean the heart of man, has been withheld from him; and without God he is without hope.

Could we but fully understand the real condition of the lives of these heathen young men, and honestly consider the question of their need, the unanimous verdict from those who have realized the enlightening, uplifting, purifying power of the Gospel of God's grace would surely be that Jesus Christ, and His power to save and to keep, is the paramount need of the sorely tempted man in the heathen land, as well as in Christian America. We find the ancient civilization of these lands to be fast crumbling away. Their systems of ethics and morality have proven inadequate. The native religions have long been known by their fruits. There is a need far greater and a demand much more imperative than for better education and an advance in Western civilization, which without the Western religion is utterly vain. Jesus Christ, the world's Redeemer, alone can answer the mute appeal.

The present time is recognized to be a time of unparalleled opportunity for the work of evangelizing the heathen nations of the world, and if this is true in general, it is particularly true in regard to the class we are considering. Altho it is found that the great majority of the people in these lands dwell in rural districts, and mainly in vil-

lages and small towns, still the cities are not only the centers of commercial activity, but they also are the centers of political and literary influence. In China alone there are some eleven cities with an average population of nearly a million people, while there are in all something over one thousand nine hundred large cities in that empire, each with its dense population and relative importance. As an educational center the city of the Orient is very important, for there the coming leaders of the people are being trained. In Calcutta, India, there are some ten thousand students regularly attending the colleges which prepare for the examinations of the University of Calcutta, and that institution examined last year over thirteen thousand men who came from all parts of the Indian Empire. In addition to these, there are thirty thousand high-school boys, many of whom are preparing for the university work, and thirty thousand educated natives who are employed in government and other important service. Then Calcutta, with its population of nearly a million souls, has as many as two hundred thousand young men who speak the vernacular language, and about five thousand European young men.

Never before has there been such a spirit of inquiry and desire for enlightenment as is to-day manifested by the young men of the Orient. The advance of Western civilization and education and business enterprise is bringing about a gradual but steady change in the attitude of the people toward that which is Occidental. The thirst for education is becoming so great that young men are willing to submit to almost any condition, if only they can drink at the fountain of learning. And so the Christian school and college are filling a very important place in the plan of evangelization. But the government institutions, established for both primary and higher education, are attracting an increasingly large number of those who do not care to come under the influence of the Christian religion. With this education along Western lines the faith of the people is being undermined. Where the light breaks in the darkness must disappear, and so in the heathen world, where the light of reason and science and advanced civilization has come there is a manifest shaking of the old faith which was based so largely on superstition. If this is true to-day of those who are becoming educated—the destined leaders of the people—it will sooner or later be true of the people whom they will lead. The old religions will not have the hold upon the coming generation which they have had upon those who have gone before. The opportunity, therefore, is great, and the present responsibility is serious. It is a time almost of crisis. We must strive to give to these young men the knowledge of the Christian religion, which we believe alone can satisfy their craving after light and truth, and which will enable them to be leaders in the highest sense.

It is important to evangelize these young men at the opportune

time, because of their influence as leaders upon the organized work for the evangelization of their people. The missionary is aided or impeded in his work, either as an evangelist or doctor or teacher, by the attitude of the official and influential class in the community. By them the attitude and interest of the people is largely determined. How very desirable, then, to have these leading men brought under the direct influence of the Christian religion before they enter upon their official duties! If they become favorably disposed toward Christianity, and, better, if they become followers of Christ themselves, then they will be sympathetic and helpful to the missionary and his work in the smaller towns and villages to which they return. Again, the foreigner and his work must be considered only a primary necessity in the work of evangelization; the large burden of responsibility must finally rest upon the native agency, and from the educated classes in every country the native pastors and evangelists must come. Hence the advantage of doing an effective work on behalf of these young men in the educational centers, that they may be won for Christ, and then trained for the work of the native ministry.

But, after all, the real problem is found in the question of how these two hundred millions of young men may be reached and influenced by the Gospel. There is, of course, the quiet but forceful influence which is constantly exerted in connection with the missionary wherever his work is established. The boys are being taught in the schools, and they will soon be the young men of whom the training-classes will be formed, and some of them may ultimately become the native workers and pastors. Then the faithful missionary evangelist is ever striving to win for Christ and His service the young men who listen to his preaching and come to him for private interviews regarding the truth which he has proclaimed. But, as we have seen, a large and influential class of the nation's young men are in the large cities and college centers of the land, and it is with these classes the missionary finds at the same time his largest opportunity and his greatest difficulty. His ordinary methods of work will not avail to reach the student class, and he finds it next to impossible to do anything for the large class of commercial young men in the big city.

Recognizing their inability to at all adequately overtake this very important line of missionary endeavor, and at the same time carry on their regular work, the missionaries in different countries, and in many capital cities and educational centers, have united in their appeal to the Young Men's Christian Association of America to undertake, on behalf of these classes of young men in non-Christian lands, a work similar to that which has been so effective in the home land as the cooperative agency of the churches. It was in response to the first appeal that one of the secretaries of the International Committee of the Y. M. C. A. made a tour of investigation in 1888, and in the

following year the first two association secretaries were sent out, one to India and the other to Japan.

From this as a starting-point, the work has gone on with increasing efficiency and development. During 1901 the International Committee had twenty-two representatives, with headquarters in fifteen different centers in India, Ceylon, China, Japan, Korea, and South America. During 1902 some ten new men were added to the force of secretaries, and several new centers have been opened up. Special attention is given to developing the work among the students and educated natives, and the influence of this work is great. Evangelistic meetings are held, and Bible classes for inquirers and also for Christians are conducted, while the secretaries have all the personal interviews they can attend to. All this work is carried on with the hearty support and cooperation of the missionary force. No new field has been opened up without the urgent request of the foreign missionaries and the influential natives interested, and the limit to which this work may be extended and developed is bounded, not by the need nor the opportunity, but by the number of properly trained leaders and the home cooperation necessary to support their effort.

THE GENESIS OF THE AUSTRALIAN REVIVAL

BY DR. W. WARREN, LONDON, ENGLAND *

There are few who have not heard of the remarkable religious awakening which has come to Australia and the neighboring British colonies. This was started in Melbourne and spread through a large part of Eastern Australia.

As is natural in a colony, most people in Melbourne are busily engaged in daily toil and few have leisure. Money and pleasure are unquestionably the dominant forces. We have heard that there are two things an Australian will not grudge to pay for—a good feed and a good laugh! The people are educated, earnest, and energetic; they appreciate what is good, and are responsive and gracious. Religion, education, and reading of the Scriptures is excluded from the state school, but Sunday-school work is prosecuted with earnestness and efficiency. The greater part of the people go to no place of worship, yet church life and work is on the whole active. Romanism shows increasing pertinacity. Her buildings are in evidence everywhere. High-class education is offered at low rates, thus drawing into their schools the children of many Protestants. In such a com-

* Dr. Warren was a practising physician in Melbourne, Australia, for over twenty years, and yet found time to engage in mission and Sunday-school work. He was on four missionary councils, and acted as medical referee, and was Honorary Director of a Missionary Training and Testing Home for Young Women. From a considerable vantage-ground it was thus possible for him to gauge the pulse of Christian life in the city, and to note its progress and development.—EDITORS.

munity there is ample room for aggressive Gospel effort, and no spirit-filled man need wait long for a respectful hearing from a responsive and devout congregation. An evidence of this is supplied by the keen and generous response to appeals on behalf of the heathen both in men and money: to-day many an Australian name is found on the martyr-roll of China.

Nearly twenty years ago an evangelization society was formed, following the lines of a similar one in England, and guided by the experienced hand of a former agent of the parent society, then engaged in business in Melbourne. For many years faithful men, such as the late Rev. John McNeil, had been preaching, both in and outside their own churches and denominations, the free and full Gospel of the grace of God. The Y. M. C. A. building also formed a center of active and varied work, and here took place once a month the gathering of the members of "The Bible and Prayer Union." Out of this grew an annual convention held in the city every August. Both of these assemblies drew together the godly folk from all sections of the church.

In 1891 the visit of the Rev. G. C. Grubb and his party was attended by widespread and lasting results. There were many conversions in each district, and the quickening of believers was very notable.

Yet another factor in the process by which the way of the Lord was being prepared for the great revival of 1902 was "The Band of Prayer," inaugurated by John McNeil and four other ministers in the year 1889, and which has continued to meet for eighteen years every Saturday afternoon for two hours praying for the *Great Revival*, which has now come. These men have continued "praying always with all prayer and supplication in the Spirit," and frequently spending whole nights in "waiting," like their Master.

In September, 1891, the first convention for the promotion of deeper spiritual life (on the model of Keswick) was held at Geelong,* and has been continued annually since. The energetic and tireless McNeil was until his death the secretary of the movement. Hundreds of believers came together and were richly blessed. Sins were confessed, debts were paid, conciliations effected, presentation of jewelry and large gifts of money to missionary work were some of the results.

Out of the weekly missionary prayer-meeting grew the home circles of prayer, thirty of which Mrs. Warren started as the nucleus of preparation for the "revival in Australia," and which speedily grew to two thousand one hundred when Messrs. Torrey and Alexander arrived in Melbourne, April, 1902. These meetings formed a leading feature in this latest and blessed widespread and spreading revival.

* A small city forty miles from Melbourne. This meeting superseded the one in August.

The missionaries at once felt the preparedness of the soil and the ready response to their Gospel appeals.

Years rolled on, and conventions came and went. At length the Australian Evangelization Society had an intercolonial petition drawn up and widely signed, inviting D. L. Moody to come to our help as God's messenger. This he would gladly have done, but his physicians forbade the long sea journey. The writer and a friend were in Chicago, in January, 1901, on their way home to Australia. They heard R. A. Torrey preach and instruct his great class at the Moody Bible Institute, and came to the conclusion that he was the man to meet Australia's need. He considered the matter favorably, and after a very successful tour in Japan and China, came to Melbourne in April, 1902. Every house in each district was twice visited before the mission opened, and the inmates were invited to attend. Within a few weeks the Spirit of God laid hold of the Christians, and there was a conscious assurance that the city and its suburbs of near five hundred thousand population were going to be moved as never before. All evangelical churches and associations drew together. A committee of seventy got to work, out of which grew six sub-committees, dealing respectively with finance, tents and halls, music, advertisements, missionaries, and prayer-meetings. The suburbs were divided into fifty mission centers, with fifty local missionaries, drawn from all the states and representing every section of the Church. Thirty large tents were secured, as well as the largest halls. The city town hall and several of the theaters were engaged, and before the mission closed the exhibition building, which seats seven thousand, was used, and even this proved inadequate. Here a choir of one thousand two hundred voices, with the great organ and the silvery aid of a piano, led the praise and song.

Simultaneously, and for seven weeks preceding the mission, a chain of prayer was sustained, meetings being held finally in two thousand homes on Tuesday evenings, at which some forty thousand attended. This wave of prayer from believing and expectant hearts secured and assured success. Whole families were brought to Christ, as well as infidels, publicans, and actresses.

The "Decision Day" among the children was a day of ingathering, and, among others, the boys and girls in the colleges were reached. In one Sunday-school every scholar in the first three classes of young men and women openly confessed Christ. One Christian Endeavor Society has received an addition of fifty members as the result of the mission. A suburban church has had two hundred new members added, while in one suburban Sunday-school, on "Decision Day," more than one hundred scholars openly gave themselves to Jesus Christ, each professing convert right through the mission signing an acceptance card. A policeman averred that since the mission opened in his

district, he and his fellow-constables had had practically nothing to do. Theatrical managers declared that if the mission continued they would have to close their establishments.

One Wednesday was set apart for fasting and prayer, and Dr. Torrey said that the meetings on that day had been attended with more power than on any previously. A notable feature of the work was the midday meetings at the city town hall, which seats two thousand five hundred. Some women had to be excluded from this business men's meeting; but they demanded one of their own, and again the great hall was filled with women daily, from 12 o'clock to 12.45; and finally a Bible-reading for people of leisure was held from 3 to 4 P.M.

Do you wonder? God's people were in earnest, the Holy Spirit was given His way and sway, and believers greeted each other with: "The big revival has begun. Glory to God!" These results were obtained in answer to direct, persistent, and believing prayer. So were the revivals in America in 1830 and 1857, and in the North of Ireland in 1859, and that in Japan in 1901. The proposition, then, is: we can have a great revival if we desire and pray for it. Then how great is our guiltiness, and how eternal will be our loss, if we do not "give ourselves unto prayer"! The world does not know what is the matter with it, nor what it needs. But *we* do! Shall we not take up and embrace our responsibility?

A CONVERTED DRUNKARD AND A CONVERTED SALOON

AN ACCOUNT OF THE MISSION OF THE LIVING WATERS*

BY J. A. RICHARDS, ESQ., NEW YORK

It is a great and glorious transformation when a man or a woman who has been using both body and mind in the service of Satan begins to use them in the service of the Master; it is a similar blessed metamorphosis when a building which has been used for dragging men hellward by dispensing "fire-water" begins to lift them heavenward by offering freely the "Water of Life."

Brother John Jaeger, a convert of the McAuley Water Street Mission, has for some years been conducting the Mission of the Living Waters. When he was converted he scarcely knew a word of English, and could neither read nor write. He was a man of wretched life, soaked in all sorts of sin. Since his conversion the Lord has made him one of the sweetest-spirited men I ever knew. God taught him to read in a marvelous way, and since that time he has been

* This rescue mission at 136 Christie Street, New York City, is frequently spoken of as John Jaeger's Mission, since he was its founder and missionary.

steadily growing in grace and in the knowledge of the Word. The work also has been constantly opening up, and brighter prospects have been held out to him from time to time in the Kingdom of Grace, through much tribulation, however, and severe trial oftentimes, but he is always victorious because of the presence and power of the Spirit of Christ, on whom he absolutely depends. He is now confined most of the time to his bed from palsy, but his wife and helpers carry on the work with the blessing of God.

From a soul-winning truck-driver John Jaeger became sexton of the DeWitt Memorial Church, and gradually was more and more set apart for the Lord's work, until finally, nine years ago, he came to my house in Montclair, N. J., to speak at a meeting in the evening, giving his experience. He told me at that time that there was an old saloon across the way from where he was working which he greatly coveted for the Lord. I talked with several brethren in Montclair concerning the matter, and one day in my office it occurred to me to say to a Montclair friend, "Why not form a Jaeger Syndicate?" (speaking commercially). He agreed to the suggestion, but the amount we agreed to invest was small, and we dropped the subject. That day when I came in from lunch I stepped to the desk of one of my associates and saw thereon a copy of the *American Baptist*. As I allowed my eyes to rest upon it without any serious intent they fell on this statement:

> How apt we are, like Philip, to magnify our needs and overlook our resources. Andrew teaches the important lesson of keeping our eye constantly upon what we have in hand and using it faithfully as far as it goes. If we only keep on the alert to do this, our scanty resources will, under the favoring touch of Heaven, accomplish incalculable good. Let us not be deterred from entering upon a work for the Master, even tho there be in sight only a lad with five barley loaves and two small fishes. Shall we be afraid to adopt the credit (trusting) system in our Master's business, and refuse to turn a wheel until four or five hundred pennyworth of bread has accumulated on our hand, while the barley loaves and fishes are within reach for immediate use. How long will it be before we learn the wisdom of the children of this world?

My thought was immediately arrested, and I felt deeply impressed that this was a message from God that the mission should be started immediately. The vacant saloon was rented, and it was soon transformed into a mission house, with Brother John living in rooms above it. The beer stand became the Bible stand, and many of the old fixtures were reconsecrated to the service of the Lord. From that day to this, now over nine years, there have been meetings held in this room every night in the week and twice on Sundays, almost without cessation.

During all this time the Lord has supplied the needs. Some of those who have taken the responsibility of the work have been seri-

onsly straitened, partly by reason of sacrifice made. But what of that? The work of the Lord goes on and souls are saved every night, and the Word of God is sown in men's hearts in such a way that they can not forget it.

Brother John is a remarkable man, and has been used in a marvelous way by the Holy Spirit. Coming from among the poorest and vilest, he was so entirely recreated that he has always been a miracle to those who knew him in his former life. Over and over again some of his old associates have stumbled into his mission, and have been amazed to find him there preaching the Gospel, and many of them have been quickened and saved. His methods are most searching and straightforward. As he says, in his broken English:

> I can not schpeak in any flavor-ed language; no cologne words for me. The men must be told just what they are and where they are going, and then they are ready to receive the message that Jesus Christ will save them.

Frequently while talking he would walk down the aisle and take hold of the arm and hand of one whom he saw was impressed and lead him, unresistingly, to the bench in front.

On the walls of the mission is a large rack, on which are pipes, bags of tobacco, opium pipes, and other things, which men have given up when they surrendered to Jesus Christ. This John calls a "picture of the devil's face."

Mrs. Jaeger has been a wonderful help to her husband in his work. No man is too low for her kind word and hearty hand-shake, no filth is too vile to prevent her seeing through it the soul of one who needs the Lord Jesus Christ. They come into direct contact with all sorts of sins, and are a constant rebuke and a constant blessing to those among whom they live.

The testimonies of the converts are marvelous. Almost all races of men, Jew and Gentile, bond and free, burglar and thief, and even the "respectable sinner," are saved at the bench of the mission. The same Jesus is made available to every one, and John would frequently jump from English to German and from German to English again in the one exhortation, and hundreds of Germans, rationalists, formal Lutherans, Roman Catholics, have been saved. John was himself a Romanist, and knows how to deal with them. It is marvelous how he has been able to save the Jews also. His lingering presence is like a benediction, and he and his wife still direct the work with the assistance of John Hollis, one of the converts. At the ninth anniversary meeting, a few weeks ago, the mission was filled with converts, some recent and others of long standing, but all testifying to the power of God through Christ.

As the old saloon was a drinking-place, so it was determined that the new mission house should be a place where the "living waters"

should be given to any thirsty soul. Christ found no fault with drinking, but said on the last great day of the feast: "If any man thirst let him come unto Me." The question is not, "Shall a man drink?" but "What shall he drink?" "Be not drunk with wine, wherein is exeess, but be filled with the Spirit?" So those who pass the door see that there is a new kind of saloon opened there, and drinks are free. They do not understand it, and many are attracted by the very name.

Christie Street runs parallel with the Bowery, and the forms of viee which dare not show themselves on the broad thoroughfare sneak through Christie Street, and make the place at times almost a hell on earth; and yet many a man might walk through that part of the city and suspect nothing of the terrible sin that is being constantly exhibited to those who know of its existence and who are in any way acquainted with its ways.

The mission is entirely undenominational, and is supported by the Lord's people, as they are moved by sympathy with Him, to help the work. Sometimes we run behind, but we are confident that He who inaugurated the work, and has carried it on thus far, will send that which is needed to continue it to His glory in this dark place in the City of New York.

THE MADRAS MISSIONARY CONFERENCE

BY REV. J. T. GRACEY, D.D.

The missionaries of all India met, December last, in a delegated body in Madras, for what is termed the Fourth Decennial Conference. The first convened in Allahabad, in 1872, with one hundred and ten missionaries present: the second met in Calcutta, in 1882, with four hundred and twenty-five in attendance; and the third in Bombay, in 1892, with six hundred and twenty members answering to the roll-call. The number of missionaries in India had grown to be too great to admit of promiseuous attendance, and this, the fourth conference, was constituted of delegates from about sixty societies, aceording to a given ratio; but even then it enrolled three hundred names.

The program called for reports of previously appointed committees to present well-considered material on some eight general topics: "The Native Chureh," "Evangelistic Work," "Education," "Women's Work," "Medical Work," "Industrial Work," "Comity," and "Literature." Dr. Torrey, fresh from the great evangelistic movements in Australia, was present and addressed large audiences in the evenings.

In his address of welcome, the Church of England Bishop of Madras said that the census statistics answered conclusively the criticism as to the failure of missions in India. He analyzed some of the causes of this numerical success (1) as due to the effect of Chris-

tianity upon the life of the Christian community in the greater care of children, women, and in various social reforms; (2) the power of truth; (3) mixed motives appeared, of course, in the mass movements. Social causes have cooperated here. "The pariah has been kept for centuries by the Hindu religion in a state of hopeless degradation. . . . Suddenly he is confronted with Christianity. He finds for the first time a religion which treats him as a man, . . . and that Gospel of freedom comes home to his heart with the conviction of truth." He did not regret that this increase had come largely from the lowly. This is only the principle that has governed the spread of Christianity from the first. It is no obstacle to the spread of Christianity among more cultured classes, while it is "the crowning proof of the truth and power of Christianity in every age."

The venerable Dr. Murdock, to whom Christian literature in India owes so much, was also appointed to make an address of welcome to the conference. Ten years ago he had stated at the Bombay conference that he had no thought of living to see the next conference. He now said that when he arrived in India, in 1844, there were not a hundred thousand of Christian adherents in the country, whereas now there were almost three millions.

The conference adopted resolutions on the evangelization of India through native agents, but there must be a greater preaching foreign force than is now on the field. The administration and organization arising from the success of past labor absorbs the attention of the missionaries already on the field, so that a small part of their energy can be given to preaching and teaching the Gospel. The number of missionaries assignable to this extension work is deplorably small.

They formulate an appeal for additional missionaries in India. Acknowledging the great advance in India, they think it a serious condition that "nine-tenths of the entire population are still ignorant of the only way of life." It is only in the oldest and best-worked districts that all the villages are visited by an evangelist so often as once a month. In case of a far larger number, annual visits are all that can be made, while throughout the country as a whole the vast majority of villages are not yet visited at all by either foreign missionary or native evangelist. They think there ought to be one foreign missionary to every fifty thousand of the population; even then, if he had ten trained evangelists to help him, each would have five thousand souls to look after, against the average of one ordained minister to seven hundred in America and England, besides the thousands of trained Christian workers in the home land. Of the lady missionary workers there are only one to fifty thousand women in the native community. They call for a fourfold increase of the present number of all missionaries in India, and especially for more earnest efforts among the higher classes and among the Moslems.

THE UNKNOWN LAND OF CENTRAL AMERICA

BY A. E. BISHOP, GUATEMALA, CENTRAL AMERICA

Central America proper lies between Mexico and the Isthmus of Panama, comprising the British colony of Belize and the five independent republics of Guatemala, Hondurus, Nicaragua, Salvadore, and Costa Rica—which, in fact, are not republics, but military despotisms. Such a thing as liberty is almost unknown. Each able-bodied man is subject to six months' military service every year if needs be. On the last Sunday of each month all these are compelled to appear at the soldiers' barracks, where they receive a slip of paper showing that they have presented themselves. This slip of paper they are compelled to carry with them, and to show upon demand of the government police. If the poor unfortunate has lost his paper or left it at home he is hustled off to jail. In politics the form of an election is carried out, but intelligent free voting among the masses is unknown. Frequently the change of president or ruler comes through a revolution, but as a rule the people are quiet and peaceable, and troubles usually occur through jealous leaders stirring up strife or hiring a following.

The country is very mountainous, and contains more volcanoes than any other territory of similar size in the world. It is rich in agricultural possibilities as well as in mineral deposits. Earthquakes are of frequent occurrence, the most destructive one of recent years occurring in April last, when the beautiful city of Quezaltenango was almost entirely destroyed.

The principal means of transportation throughout the interior are pack-mules and Indians. It is no unusual sight to see an Indian carrying four sacks of flour (two hundred pounds) on his back, sustained by a broad leather band across his forehead. In each of the republics there are short lines of railroads running from the seacoast into the interior, and in some of them there are a few cart and stage roads, but the mule and Indian form the chief means of transportation.

Since the Spanish Conquest the Indians have been robbed, enslaved, and greatly misused, and yet with all the tyranny of four long centuries, the nobility of some of these ancient races has not been entirely obliterated, and to-day they are much more industrious than the uncivilized North American Indians. In the Republic of Guatemala we have over one million pure Indians, still speaking their own dialects, divided into ten tribes. No man ever showed that he cared for their souls, until two years ago, when Mr. C. F. Secord and his wife took up their abode among the Quiche Indians, the largest of the ten tribes, numbering two hundred and eighty thousand. The official language of all of the republics, and that in general use outside of the Indian dialects, is the Spanish.

If the political conditions of this land are deplorable, how much more the spiritual or religious conditions! Four centuries of ignorant Romish rule has done nothing to uplift, but much to debase and debauch, making the poor unfortunates of this dark land worse than they were in their pagan state. Superstition, darkness, ignorance, and vice are seen upon every hand. Idols of gold, silver, stone, wood, and paper are worshiped with blind devotion. In Guatemala the government statistics of some years ago give ninety-eight per cent. of the population as Roman Catholics.

On the Atlantic coast the Moravian missionaries have done good work for years among the Mosquito Indians of Nicaraugua, and the Wesleyan Methodists of England have worked some among the English-speaking negroes, but until the Central American mission was formed, a little over ten years ago, scarcely any attempt was made to give the Gospel to people of the interior. This mission is evangelical, undenominational, and is supported entirely by voluntary contributions. It now has thirty missionaries divided among the five republics. Several hundred have been converted, and many of the converts hope to give their lives to the spread of the Gospel. One great need is for a training-school for preparing native converts for evangelistic and pastoral work. There are many believers scattered throughout numerous villages; some of them are calling for pastors and help, which we can not supply. There is a loud call for a number of men, experienced workers, to go from place to place evangelizing.

RECENT OBSERVATIONS IN A MORMON TOWN

BY S. M. FORMAN, AMERICAN FORK, UTAH

Many Mormons in Utah seem to be friendly to the Christian missionaries who go to work among them, and invite them to come to their homes, altho they will not return the visit. Some of them come to our services, but not regularly.

As to public morals, profanity is, I think, much more prevalent than in non-Mormon communities. I do not know of a boy in town who is free from this sin, and even the women swear. One of the late Mormon "bishops" of this town is said to have been "a very good man, except that he was dreadfully profane"! Dancing is the most popular amusement, and balls are given frequently to raise money for their missionaries. It is the Mormon custom to open their dancing-parties with prayer! There are few men among the Latter-day Saints who do not drink, and many women have the same habit. In this town of two thousand nine hundred souls there are four saloons, each paying a license of $600 a year.

The non-Mormons who come out here usually do not stay long patronized, since they are so few in number that it is difficult for them to succeed in business without Mormon patronage. Many of our best men move away because they find that this is no fit place to bring up a family. The Mormon children are said to be very impure in thought and conversation and life. At night young girls and boys are allowed great freedom on the streets.

The public schools are well conducted, and the Mormons are proud of the fact that Utah stands high on the roll of states as regards illiteracy. It seems strange that any educated man or woman can believe such things as the Mormons teach, but they seem sincere even in receiving their new "revelations." In many houses one of the first things your eyes light upon is a large engraving of Joseph Smith and Oliver Cowdery receiving ordination to the Aaronic priesthood at the hands of John the Baptist. Only their successors are supposed to have authority to administer the rite. Bottles of oil are taken to the church, and after the corks have been taken out the oil is consecrated by the elders. There has been a great deal of smallpox and scarlet fever among the people, and altho the Mormon authorities claim to have the gift of healing, as well as the other gifts and powers bestowed upon the early disciples, their anointings with consecrated oil and laying on of hands has not availed. Several times the public schools have been closed, and now all public gatherings are prohibited in a Mormon town three miles away because of scarlet fever.

In regard to polygamy, a Mormon woman told me recently that when her father was dying he asked her mother to call Jennie (his other wife), and said, "Oh, I have made a terrible mistake! If I had my life to live over again I would never go into polygamy." When "Jennie" came in she saw the other wife sitting on the bedside holding the husband's hand. This made her angry, and she said, "There is *another* woman sitting where I ought to be," and made a commotion in the death-chamber. I inquired a young man's views as to polygamy, and he replied that he had been born in polygamy, as his father had four wives, and that in his opinion polygamy was part of the Gospel, and had been a great blessing to many people. When I told him that many members of his own church had no use for polygamy, he said, earnestly, "They are not good Mormons. *No one can be a good Mormon and not believe in polygamy!*" Across the street lives a man with his three wives, all in one house, and there are quite a number in this town living openly in polygamy. Since statehood has been conferred on Utah it is impossible to convict any one, as judges and jurors are themselves Mormons.

THE MENACE OF MORMONISM*

Mormonism, not content with its almost entire control of the State of Utah, has been reaching out of late years to all the surrounding states and territories; it has carried its campaign to the South and East, established missions in Canada and Mexico, and sent its missionaries to foreign lands.

What may be called the Mormon political policy embraces these subjects: To maintain the dictatorial power of the priesthood over the present Church membership, to extend that membership over the adjoining states so as to acquire in the latter, first a balance of power, and later, complete political control; to continue the work of proselyting throughout the United States and in foreign lands, with a view to increasing the strength of the Church at home by the immigration to Utah of the converts.

That the power of the Mormon priesthood over their flock has never been more autocratic is the testimony of the best witnesses. We find that very rarely do any apostasies occur, and men of all classes accept orders to go on missions to all parts of the world without question, and that the tithings are paid more regularly than they have been since the days of Brigham Young.

Mormon mothers are usually anxious to have their sons made elders and sent on missions. A mission lasts two or three years if in the United States, three or four years if abroad. The mission work has always been carried on with intelligent zeal. The number of missionaries in the field is given as between one thousand four hundred and one thousand nine hundred. The statistics on this matter seem to vary, as does also the exact number of members of the Mormon Church. There is a large membership in the Sunday-school and in various church societies.

The home field most industriously cultivated has been the rural districts of the Southern States, whose ignorant population, ever susceptible to "preaching" of any kind, and quite incapable of answering the Mormon interpretation of the Scriptures, is most easily led to accept the Mormon views. When an opportunity is offered to improve their worldly conditions as well as save their souls, the bait is a tempting one. For the past five years they have been operating this field. At the beginning their work was confined to the mountain districts, and they were little heard of. But within the last three years they have extended their field. In North Carolina nearly every county has been visited; in Central and Northern South Carolina and Northern Georgia they have been very active Southwestern Virginia and Eastern Tennessee have also been visited The Mormons have been more successful with the mountain whites than with any other people. They are ignorant and very superstitious and easily influenced. The general plan of the missionaries is to become acquainted with the women of the family. They become familiar with the customs of the country, and have done most of their work traveling in wagons or on horseback, from house to house. As the houses are so far apart, they usually have to remain over night. They never go singly, but always by twos. From reports from clergymen and others who have been opposing the movement in the South, there is no doubt that several hundred young women have been sent to Utah, while the so-called converts number thousands.

* Condensed from *The Presbyterian Banner.*

The work of proselyting in the Eastern States has become more active. Mormons have headquarters in Brooklyn, and their missionaries make visits in all parts of Greater New York. They leave a great many tracts at private houses, explaining that they will call again, and doing so if they receive the least encouragement. They take great pains to reach servant girls with their literature. The Mormons are carrying on an active campaign in Maine and other New England states. The foreign work is now being carried on extensively in Great Britain, Germany, Switzerland, and Sweden. Converts who desire to emigrate to Utah are provided with transportation and furnished with homes in Utah. Japan is the next country which will receive attention.

No student of the doctrine of polygamy as a doctrine and practise of the Mormon Church can reach any other conclusion than that it is only held in abeyance at the present time, and is being practised secretly now, and in a short time will be brought openly to the front again. It is a part of the doctrine of polygamy that woman can enter heaven only as sealed to some devout member of the Mormon Church "for time and eternity." So now Mormon women are the most earnest advocates of polygamous marriages.

If the Mormon Church remains stationary as regards wealth and membership, its power will be checked. What it is depending on to maintain its present status and to increase its power, is the loyal devotion of its adherents and its skill in increasing their numbers in the states surrounding Utah and in other states. If Christian missionaries are sent to these states, and also to Utah, and the people taught the true religion, they will be fortified against the false doctrines of the Mormons. Let us hope the time will soon come when this evil will be checked, and our nation be one "whose God is the Lord," without any false sects, who pervert the Scriptures, and whose doctrines and practises are a disgrace to a civilized land.

A TUSKEGEE INSTITUTE IN SOUTH AFRICA*

THE ZULU CHRISTIAN INDUSTRIAL SCHOOL IN NATAL

My visit to the above-named school was not by invitation or appointment. Neither have I any personal reasons for writing it up. On the contrary, having, with others, prophesied the failure of the enterprise, it is not easy to acknowledge the failure of my predictions.

This school, which is now closing its first year, stands on a hill about five miles from Phœnix Station, on land lately purchased from Mr. Hodgson, adjoining Mr. Swale's place. It is exclusively a black man's school, the principal, directors, teachers, and all the pupils being of the African race. The principal, the Rev. John L. Dube, is a pure Zulu, cousin of Chief Umqawe, one of the most powerful of the Zulu chiefs, and closely related to the ancient royal line. He received his education at the American Mission School at Amanzimtote, and in America, where he has spent several years in study in some of the best schools and colleges, and where he was ordained to the ministry. The prospect of a Christian Industrial School, by the Zulus and for the Zulus, is practically the same as that of the famous Booker Washington, who has done so

* Condensed from the *Natal Mercury*, June 18, 1902.

THE INSTRUCTORS AND STUDENTS OF THE ZULU CHRISTIAN INDUSTRIAL SCHOOL IN 1902

much for his own people in America. In America, as here, it has been thought that the natives were incapable of managing and directing any great enterprise by themselves. But Mr. Washington, by building up from a little school, started in a hen-house, a college of more than forty buildings and twelve hundred students, carrying on workshops of many trades and a farm of one thousand two hundred acres, has demonstrated that it is possible for the black man to do something for himself. Mr. Dube, who has met Mr. Washington and visited his school at Tuskegee, Alabama, is enthused with this idea for the Zulus.

Now I confess that I had the feeling that Mr. Dube was anything but a Booker Washington, and he would find that a scheme which could be carried out for the negroes in America would be a very different matter for the Zulus in Natal. Nevertheless, I am convinced that whatever we may think about him or his schemes, he is going to succeed. While Mr. Dube was in America soliciting funds for this enterprise, I received a letter from a friend making inquiries about it. I replied that while I could speak in the highest terms of Mr. Dube's character, and the purity of his motives, I believed his enterprise was certain to be a failure. I believed so from the number of similar attempts made by the natives which I had known to fail—the sugar mills, the native paper, and the farms bought in company. I believed the natives themselves would not patronize the school, especially when there were so many schools open to them where tuition, and sometimes even food, books, and clothes, were furnished free of charge. I said one of two things is certain to happen. If they get as much money from America as Europeans would think sufficient to carry on a school, their heads will be turned with the possession of so much wealth, and they will become reckless and extravagant; pretty soon it will be found that funds have disappeared in a mysterious way, and that will be the end of the school. Or, if only funds are obtained for the buildings, and the attempt is made as was proposed, to make it necessary to charge so much higher for tuition, or require so much more work, the pupils will go where the expense will be less. Moreover, the teaching service will be so poor that they will not be satisfied with it.

But in all these things I have to confess that I have found my predictions contrary to facts. In the first place, barely enough money has been received from America to erect the three plain buildings which are now occupied; nothing at all for the principal, who is supported by his salary as pastor of the native church; and the teachers are all paid out of the tuition fees. In the second place, the popularity of the enterprise is phenomenal. More pupils have come and more fees have been received than in any other native school in South Africa north of Lovedale.

The first term opened with about seventy-five pupils, which were about twenty-five more than could be reasonably accommodated. Then additions were built, which have been crowded this term with one hundred and eighty pupils, more than double their capacity, coming from the borders of Transvaal, Swaziland, Basutoland, Sululand, and Natal. Of these about one hundred are borders, ninety-two of which have paid up their full fees of £2 10*s.* ($12.50) for the term. In the third place, more and harder work has been obtained of the pupils than in any other school I know of in this land. I stood on the top of the long hill, and looked down to where the water had to be brought from in buckets, not only for all cooking and washing purposes, but for mixing mortar for the build-

ings, and I said if we should attempt to make our boys carry water up a hill like that, there would be a rebellion (*masinyane*). They were at work at daylight, their principal working with them, and they were still at it until dark at night.

But how about the results? Well, I see what we so often fail in in our schools—that much of the work seemed to be productive. Some of the boys gathered thatch grass on the place, which sells for a good price to the natives. Others quarried stone, which is used in the buildings and sold for building purposes. I saw the wagon of a neighboring farmer being loaded with them. I saw a crib of corn of some twenty muids which the gardens had furnished, besides green ears for the boys' dinners all through the season. I was given to eat one of the finest pineapples I ever tasted. This came from a garden, cultivated by the pupils, where there were plenty more. There were also from the same source fine pumpkins galore, beans, sweet potatoes, and other vegetables which make the boys happy at their meals. There were tables and benches made by the boys; rough they were, to be sure, but serviceable. I saw some of the boys squaring stone with mallet and chisel, and others laying them in a wall to be used in the buildings. As in Booker Washington's institute, so here, no money is expended for outside labor which the pupils can be made to do for themselves. There was a printing-office well supplied with type, where the circulars were printed which have so thoroughly advertised the school among the natives. Fowls and pigs are being raised, and an incubator is on hand ready to set up. But all these things are only the beginning for what is planned for the future.

So much for the work of the hands; how about the head-work? Here, again, I was surprised to find that the work compared favorably with that done in any of our native schools under European direction. The exercises in arithmetic, tho not of the highest grade, were as good as we find in any school of that class and grade. I expected that the pronunciation of the exercise in English would be very faulty with only native instructors, but I could not see but that they spoke about as plainly as is heard in any of our schools where there are only European instructors. As a test, I offered a prize for the one who would do the best in defining the following ten English words: Useful, selfish, earnest, prudent, chastity, baneful, punctual, influence, loyal, steadfast. It will be seen by any one who knows the Zulu, that these are exceptionally hard words to define in Zulu. Nevertheless, they defined all these words correctly but one, and so promptly that it was very hard for me to decide among a half-dozen candidates who deserved the prize.

Tho boys largely predominated, girls were in evidence, for this is a coeducational institution. Grave fears have been entertained on that account, as was the case with Booker Washington's school. But Mr. Dube says he encounters no more trouble from that source than will be found in separate schools for the sexes. Five lashes for the boy who sends a note to a girl, and the same for the girl if she receives it without reporting it, nips the amorous correspondence in the bud. Mr. Dube does not believe in sparing the rod, and his muscular arm and two hundred pounds avoirdupois is held in wholesome respect.

But what I took to be the best results of all were not in the various industries, nor in the classroom, but in the evidence of spiritual life which I saw in the prayer-meeting. There was a certain earnestness in the prayers and testimonials which showed that there was real spiritual

life. The effect of the special meetings held by the evangelist, the Rev. David Russell, when more of the boys signed a covenant giving themselves to God, is still manifest. I found that now about seventy-five per cent. have declared themselves to be on the Lord's side, and more than twenty per cent. are members of churches.

I came away from the school with one thought uppermost in my mind—that whether missionaries, or colonists, or the government give this school the encouragement it deserves or not, it is going to succeed. A people who show such a determination to help themselves, as is here seen, are bound to come into light. Whatever any one may think about native education, it can no more be stopped than the progress of the sun.

A Letter from John L. Dube *

I must thank God, who has so abundantly blessed us and given us good health during the past year to carry on the work to which he has called us. The term opened last February with one hundred and three boys, who boarded at the school, and fifty-six day scholars. The attendance has kept increasing, until now it numbers one hundred and eighteen boarding pupils and one hundred and eleven day scholars, or a total attendance of two hundred and twenty-nine. Many applications have been refused on account of lack of accommodations. This is the hardest of all; for those boys turn back into heathen darkness, when a term in the industrial school would have so opened their eyes that they would have been inspired with a desire to go on improving their condition. In order to accommodate as many as possible, some have slept on mats on the floor of the school-room, others in buildings which were unfinished (having neither doors nor windows), and they were quite content to do so, preferring to sleep on the veranda rather than be refused admission.

Among the boarding pupils there are five Basutos, whose home is beyond Pretoria in the Transvaal. There is also one man about thirty years of age, who has been working hard for several years in order to attend school. He comes from the Batyopi tribe, near the center of Africa, seven hundred miles distant. He has cuts (tribal marks) all over his face and neck.

There are seven teachers engaged in the school work. Much attention is given to industrial training. Nor is it alone in this particular field that industrial training is coming to the front. The testimony of missionaries from most of the principal fields of the world is that industrial training has spread rapidly during the last four or five years.

On account of the great lack of room it has been found necessary to make additions to the building during the year. The large room at first used for dining-room, school-room, and chapel was inadequate to accommodate students during assembly, some having to stand in the hall, so that more rooms have been added to the rear of the building, and an addition, 25 x 50 feet, has been erected for chapel and school-room purposes. This is built of wood and iron. Most of this work has been done by the students. This practical work in the way of building has been a great delight to the boys, who love to handle tools. We have also made all the tables, benches, doors, and some seats and desks for the chapel. We greatly need money to maintain a carpenter shop. With a proper man to manage it, and suitable tools, it could eventually be made self-

* Condensed from the annual statement of the American Committee. Further information can be obtained from Mrs. Byron Horton, Secretary, 617 Jefferson Avenue, Brooklyn, N. Y.

supporting. We can secure a good man for the position for $400 a year, and then Mr. Scott could give his entire time to superintending the brick and mason work.

The students have quarried stone used in building cellars and in building a new kitchen in place of the temporary one. They have made brick on a small scale, improved the roads, cultivated more than thirty acres of land, and planted fruit trees. They also assist with dish washing, setting of tables, carrying water, splitting wood, etc. The girls assist in sewing and housework.

Mr. Crutches, an American negro, held some meetings during the year at the Church, and the boys had the privilege of hearing him on Sundays, and were somewhat prepared for Mr. Russell's mission, which did a great deal to make the year so blessed. These meetings were well attended by the students and village people, and fifty-two of the boys accepted Christ. This rejoiced our hearts, as our aim is not only to lead the boys to know the things of this life, but to be prepared to enjoy the spiritual life in Jesus Christ. Among others who accepted Christ as personal Savior was Mgoni, from the Batyopi tribe.

The school closed June 10th, but the vacation was not spent in idleness. The very day that the term ended five girls and one boy came seeking admission. They did not know that the school ever closed. Since they had run away from their homes, it was decided to take them in and teach them during the holidays, and one scholar who had not gone home assisted in instructing them. Noziwile, the woman who had lived with us for two years, attended the vacation school with these children, thus making seven in all.

WORK AMONG THE INSANE IN SYRIA*

A little to the south of Beirut, high up on the first ridge of hills of the Lebanon range, are the buildings of the Asfuriyeh Asylum, the first "home" founded in Bible lands for the care of the insane. In the days when our Lord trod the sacred soil of Palestine, the poor lunatics were chained and tied up among the tombs and rocks. Ever since those days the old cruel treatment has been going on, and has been getting even worse, for the horrible torture that they now have to undergo in those lands almost defies description. Some leading authorities on mental diseases who have traveled extensively in Palestine inquired into the question and urged that steps be taken immediately to bring about better conditions.

In Beirut Drs. Clouston and Yellowlees, of Scotland, met Mr. Theophilus Waldmeier, on whose heart this had previously been laid. They encouraged his proposal to found a home for the insane, and met the provisional committee of doctors and missionaries in Syria. Mr. Waldmeier founded the large mission station at Brummana, now in connection with the Friends' Foreign Mission Association. For years he has been studying the conditions and needs of the insane in the East. The doctors of Beirut promised their hearty cooperation and help in the work which Mr. Waldmeier proposed.

* Condensed from a leaflet. Contributions to this work may be sent to Francis C. Brading, Secretary, 35, Queen Victoria Street, London, E. C., or to Robert B. Haines, Jr., 701 Provident Building, Philadelphia.

Men's cottage Administration building Women's cottage

THE LEBANON HOSPITAL FOR INSANE IN SYRIA

In 1896 he resigned his connection with the Brummana mission, in order to be free to pioneer the difficult task of erecting a home for the care of the insane. After visiting Europe and America in the interest of the work, Asfuriyeh was chosen for the site of the future "Home for the Insane." It is about three and one-half miles from Beirut, and four hundred and fifty feet above sea-level, affording a most beautiful view, and open to the sea air on three sides. Thirty-five acres were secured. The house already on the property was altered so as to make it suitable for an administration block and a residence, and two other buildings were erected.

The following buildings are now in use: 1. One large administration block, used for offices, stores, and residences. 2. Two hospital buildings, male and female, capable of holding about twenty-five patients each. 3. One smaller building for private patients, adapted from a house already existing. This holds about six to eight patients. 4. A laundry has also been built, the laundry work being done by the patients. 5. Robert Waln Ryerss ward for violent male patients. Some farm buildings were already existing when the property was acquired.

The hospital was opened on August 6, 1900. At present upward of one hundred cases have been treated in the hospital, and many more have been brought to see the resident doctor, Dr. Wolff, a qualified specialist, who has heartily devoted himself to the work. Mr. Waldmeier has hitherto been able to give his services without salary.

One more building is needed for violent female patients, and then the hospital may be regarded as complete on its present scale, and would afford room for between one hundred and one hundred and twenty sufferers.

It is not necessary to enlarge on the great need of such an institution; the simple fact is sufficiently eloquent that nothing has been done for these poor afflicted ones since the days of our Lord. Chains, dungeons, and torture are the portion of most of those who are insane in Palestine and Syria. Many who enjoy the fruits of light and liberty at home count it a privilege to bring help to those who sorely need these boons. There have been some gratifying cures already. The people

SUMMARY OF PROTESTANT MISSIONS ACCORDING TO COUNTRIES

[From "The Geography and Atlas of Protestant Missions," by Rev. H. P. Beach]

Countries	Societies	THE FIELD		FOREIGN MISSIONARIES					Native Workers	STATIONS		NATIVE CHRISTIANS		EDUCATIONAL				MEDICAL			
		Area	Population	Ordained Men	Unordained Men	Missionaries' Wives	Other Women	Total Foreign Force		Stations	Out-stations	Communicants	Total Adherents	Day Schools	Day Pupils	Advanced Schools	Advanced Students	Male Physicians	Women Physicians	Hospitals and Dispensaries	Patients During the Year
American Aborigines	32	. . . .	372,487	305	99	188	221	813	413	371	177	17,651	32,526	210	5,307	35	780	16	4	12	6,768
Mexico	21	767,005	13,545,462	62	18	64	66	210	547	98	434	20,769	37,769	148	7,073	18	2,217	8	4	4	200
Central America	11	196,637	3,550,100	40	11	38	13	102	293	48	57	4,969	11,423	50	2,617	1	. . . .	1	. .	1	. . . . .
West Indies	36	90,000	5,000,000	200	31	159	51	444	4,073	236	578	68,807	239,580	494	54,608	8	163	2	1	. .	. . . . .
South America	36	7,000,000	37,500,000	243	140	211	88	682	1,087	223	352	37,843	93,016	200	16,437	14	943	6	1	. .	. . . . .
Oceania	15	58,818	875,244	129	31	108	70	338	3,058	196	1,924	75,681	353,139	2,756	72,638	38	1,003	14	2	13	1,212
Australasian Aborig.	14	. . . .	735,939	54	22	36	23	135	548	97	105	4,958	33,900	101	4,451	3	82	7	1	10	483
Malaysia	26	948,000	43,218,411	158	17	110	20	305	1,553	135	554	37,746	94,240	393	19,190	15	250	6	1	8	6,580
Japan	47	161,198	46,453,249	252	40	232	248	772	1,817	247	853	42,885	84,394	148	8,794	54	3,735	14	1	13	16,437
Korea	11	82,000	12,000,000	51	14	40	36	141	157	26	354	8,288	10,330	43	601	6	113	13	7	12	19,993
China (Jan., 1900)	68	1,353,350	386,000,000	610	578	772	825	2,785	6,388	653	2,476	112,808	204,672	1,819	35,412	170	5,150	162	79	259	691,732
Siam, Laos, etc	9	235,000	6,230,000	52	26	55	31	164	275	31	38	4,557	7,275	66	2,166	8	1,493	12	3	10	18,869
Burma	11	231,211	10,449,621	66	7	70	59	202	1,797	38	548	43,420	134,531	585	16,578	41	4,440	7	2	17	. . . . .
Ceylon	11	25,333	3,576,990	94	52	19	64	229	3,338	99	360	12,887	31,071	822	60,882	19	1,347	1	9	9	8,358
India	93	1,328,392	283,817,080	1,169	464	899	1,304	3,836	23,001	1,257	5,367	376,617	967,927	8,285	342,114	376	24,255	89	111	313	1,209,738
Persia	6	628,000	9,000,000	26	9	22	28	85	281	13	80	3,120	3,199	114	3,060	1	70	5	6	11	99,713
Turkey	31	1,111,741	23,834,500	128	108	123	278	637	1,805	122	526	168,367	219 611	767	36,719	51	3,251	35	3	63	189,737
Africa	95	12,000,000	163,950,000	1,158	634	779	480	3,051	15,732	1,032	5,806	274,650	851,180	3,497	201,473	94	3,574	66	9	126	232,175
Madagascar, etc.	12	231,588	4,308,762	99	36	99	50	284	6,547	102	1,461	68,207	171,372	3,031	168,177	42	1,306	7	. .	17	25,827
Lands Little Occupied	4	6,802,196	40,257,090	11	7	8	1	27	24	7	3	. . . . .	. . . . .	1	12	1	5	5	. .	5	9,143
Papal Europe	27	. . . . .	. . . . .	77	68	56	73	274	930	184	296	10,607	28,509	106	7,910	9	462	1	. .	7	6,300
Japanese and Chinese in Christian Lands	20	. . . .	255,643	14	11	15	61	101	124	75	44	2,855	3,727	38	1,594	1	9	1	. . . .	. .	. . . . .
Missions to Jews	101	. . . .	11,242,665	132	382	96	2	612	204	210	. . . .	. . . .	. . . .	58	5,392	. . . .	. . . .	45	. .	35	. . . . .
Bible Societies	4	. . . . .	. . . . .	36	46	10	4	96	1,213	61	. . . .	. . . .	. . . .	. . . .	. . . .	. . . .	. . . .	. .	. .	. .	. . . . .
Sailors' Societies	4	. . . . .	. . . . .	97	175	12	9	293	76	210	1	. . . .	. . . .	. . . .	. . . .	. . . .	. . . .	3	. .	2	2,238
Totals	. .	. . . . .	. . . . .	5,263	3,029	4,221	4,105	16,618	75,281	5,771	22,364	1,397,042	3,613,391	23,723	1,073,205	1,005	54,648	526	244	947	2,545,503

themselves say they are miraculous. Patients have been received from all parts of Bible lands, including Tarsus, the ancient Bashan, the Holy City, Egypt, and even one British subject from Malta, who became insane in Jerusalem.

No distinction is made with regard to religion. All mentally afflicted persons, except epileptics, are received. The chief object is to save those who would in the ordinary course of events be taken to one of the so-called "holy places of cure" belonging to the various sects of priests, and where most fearful torture is meted out to the poor sufferers. Unfortunately nearly all our patients have been inmates of one or other of these places.

The noisy, destructive, and excited cases were formerly treated in the same wards with the quieter ones, but in many cases it was impossible to keep some of these, and it has been sometimes necessary to send the very noisy ones back to their relatives until the special new ward could be erected.

When the hospital was first opened applications poured in from all sorts of people. The natives imagined that the doctors had some magic power to heal all kinds of diseases, and people suffering from gunshot wounds, broken limbs, fevers, and the like, came seeking admission. Gradually, however, the natives began to learn that the hospital was for mental diseases only, and some very bad cases were brought from several days' journey away, roped to the backs of animals. One man, a giant, who had six fingers and six toes on each hand and foot, was brought from Bashan. He is evidently a descendant of the ancient inhabitants of that land. There have been many simple expressions of thankfulness. One man, whose wife was cured, said he was not rich, but would set aside one hundred vines and give the proceeds to the hospital out of gratitude to God.

THE ADMINISTRATION BUILDING OF THE HOSPITAL

EDITORIALS

Rev. R. A. Torrey in London

On January 9th, at Exeter Hall, a very large and representative meeting was held at 4 P.M., and lasted till 7, to welcome Rev. R. A. Torrey and Mr. Alexander on their arrival from India. It was a most enthusiastic gathering. Rev. H. W. Webb Peploe, Earl Kinnaird, Rev. F. B. Meyer (just back from Jamaica), and other representative men spoke. Mr. T. A. Denny was in the chair. But the address of the occasion was made by Mr. Torrey himself, and throughout had the true ring of the coin of the kingdom. He sedulously kept himself in the background, and gave the keynote of all his work in London from Psalm lxii : 5 : "My soul, wait thou only upon God ; for my expectation is from him."

He gave some account of the work in Australia when, seven weeks before he arrived, 2,000 prayer-meetings in as many houses had been in progress, and he affirmed that the whole success of the work was due to four factors :

1. The power of believing and united prayer.
2. The power of the inspired Word of God.
3. The power of the atoning blood of Christ.
4. The power of the Holy Spirit.

These, he said, were his sole dependence, and if they were the sole ground of our expectation also, God would work in London as he had elsewhere. He very properly took high ground, deprecating even the applause which turns the minds of the people unduly to man and away from God. He thrilled the audience by his unequivocal declarations of faith in the whole Bible, the efficacy of the atoning work of Christ. and the almighty power of the Spirit of God. It seemed like the days of Wesley, Whitefield, Jonathan Edwards, and Charles G. Finney to hear such a trumpet of no uncertain sound. After a few weeks at Mildmay, two meetings a day (excepting Saturdays). Mr. Torrey goes to Glasgow, etc., promising a longer mission in London in the autumn. There is a spirit of much expectancy abroad. One of the most interesting parts of his address was his story of the three years' prayer-meeting in Chicago, where one night a week hundreds meet to pray for world-wide revival. He added that at least 5,000 people are now daily uniting, by covenant, to pray for the work in London thus begun. Before these lines reach the reader's eye we are expecting to see great results wrought.

Foreign Missionary Officers in Conference

The tenth annual conference of the Members of Foreign Mission Boards was held in the Bible House, New York, on January 14th and 15th. Among the interesting features were the reports of Dr. Barbour, of the A. B. M. U., who has recently made a tour of the world, and the presence of the Hon. Emily Kinnaird, of London, a representative from the Zenana Bible and Medical Mission.

These conferences not only offer an opportunity for missionary experts to discuss important problems and plan improvements in the conduct of the work at home and abroad, but they help to educate the younger officials and increase the harmony between those who are planning and conducting the campaign. Among the subjects considered this year were : "Bible Translation," "Philanthropy and Missions," "Home Problems," "Isolated Stations," "The Native

Church," and the apportioning to churches of the Missionary Budget.

The following resolutions, presented by the Business Committee, were adopted:

In view of the necessity of a properly conducted Missionary Home and Agency in the City of Shanghai, and of the testimony of Bishop Moore, and of the Rev. J. R. Hykes, and others, to the high character of the Home and Agency conducted by Mr. Edward Evans in that city, it is recommended that the Boards represented in this Conference correspond with their missions in China concerning the question of the maintenance of this institution, and the prevention, if possible, of its discontinuance.

In reply to the communication received from the Rev. J. T. Gracey, D.D., inviting the Boards to send their newly appointed missionaries to the Conference at Clifton Springs, June 3 to 10, 1903, the Conference would call the attention of the several Boards to the advantages of having their newly appointed missionaries attend the annual Conference of the International Missionary Union, and would express its appreciation of the kind invitation extended by the Union.

The Conference having listened with deep and sympathetic interest to the Hon. Emily Kinnaird and Miss Edge, representatives from England of the Zenana Bible and Medical Mission, cordially refers them to the several Boards in America with which their society is cooperating in India.

It was unanimously agreed that "Passion Week" should be observed as a week of prayer for missions. We earnestly hope that pastors and all other Christians will heartily cooperate in this plan to unite the Christian Church in intercession for the heathen world, for whom Christ died.

Ramabai's Schools in India

We are pleased to receive a statement from the American Ramabai Association, to the effect that the school at Poona is no longer to be known as a secular school. The Board of Managers say in part:

Early in the past summer Ramabai reported to the Executive Committee that the safety of the teachers and pupils at Sharada Sadan in Poona were imperiled by certain neighboring Mohammedans. She asked permission to remove the school to Khedgaon, and to sell or rent the property. The members of the Board of Managers were scattered for the summer. The president, by virtue of his office, answered by cablegram and by letter. . . .

In her reply to the president, Ramabai took exception to his use of the word "non-religious," and confirmed the reports that the school was no longer strictly secular, but decidedly Christian in character, all the pupils, 123 in number, being avowedly Christians. . . .

She tendered her resignation as principal of Sharada Sadan, on the ground that the association desired it to be an irreligious school. It is needless to disavow any such desire on the part of the association or of any individual member of it: they are Christians.

This being the situation, the Board of Managers at a meeting held December 1, 1902, unanimously passed the following resolutions:

"*Resolved*, That the resignation of Ramabai as principal of Sharada Sadan be not accepted by the Board.

"*Resolved*, That Ramabai be allowed to conduct the school henceforth upon such religious basis as in her judgment seems best."

It will be seen, therefore, that the old theory and practise of conducting the Sharada Sadan on its secular side have been abandoned, and that the school henceforth is to be, as regards religion, whatever Ramabai may determine. But the Board desires it to be conducted, as in the past, for the higher education of its pupils. . . .

Ramabai has grown greatly in Christian character and experience during the past ten years. She could not do other than make the schools Christian in plan and purpose. We bespeak aid for her great and growing work. *

Mormonism and Polygamy

This question is again brought prominently before us by the election of Reed Smoot, an apostle of the Mormon Church, to the United States Senate. There does not seem to be any sufficient ground for his exclusion under existing laws, since it is not alleged that he is living in polygamy and he is willing to affirm his loyalty to the central government. The thinking Christian people of the nation are, however, strongly of the opinion that the entrance of a Mormon elder into the Senate is detrimental in many ways to the highest interests of the nation—moral and political. What is needed is a constitutional amendment prohibiting polygamy with disfranchisement as one of the penalties for disregarding it. Now is the time to agitate and enact such an amendment. Uniform marriage and divorce laws are also sadly needed. *

Dr. Barnardo's University

A work so grand as that of the National Waifs' Association should never lack support or need any advocacy. It speaks for itself. This association is Dr. Barnardo's University and Dr. Barnardo its chancellor.

There is a principle, even deeper than Christianity, to which such a work appeals. During the construction of the Eddystone Lighthouse the French monarch was urged by fawning courtiers to harass the workman constructing that great house of stone to give light and to save life; and his answer was this: "I may be the enemy of England, but I am the friend of humanity."

Dr. Barnardo's work addresses itself to us as *members of the family of man*. "God has made of one blood all nations of men." There is no human being who is sundered from the fraternal bonds which bind the family of man together, and the first principle of a well-regulated family is equality of right and of privilege before God, and the opportunity of bettering every brother's condition.

Again, there is the doctrine of *the Unity of the Body of Christ:* He is the Head and we are the members. The head gives impulse, and the body obeys the impulse. The head projects the plan of action, and the body carries out the plan. When we read the orphan's proverb, 'When my father and my mother, forsake me, then the Lord will take me up," we must remember that it is the arms of Christian beneficence that become, in practical life, the arms of God, by which He takes up and lifts the orphans to His own bosom.

Again, *the doctrine of Divine stewardship needs to be revived* in this apostate age; we need to understand that whatsoever gifts a man receives from God, even those he is to minister by the grace of God for the well-being of the family of man; what we have is not our own, save to use for the benefit and blessing of our fellow men, and the glory and honor of God.

Again, it is possible so to make use of money as to *transmute it into immortal blessings and benefits;* so to use "the mammon of unrighteousness"—which has itself no moral quality—as to prepare everlasting habitations and everlasting friends for ourselves in the welcome of the great hereafter.

Christ was the first to stoop to our humanity, to uplift the fallen from the depths of their degradation and destitution, and he who from his elevation stoops to raise one fallen child of humanity is entering upon the career of the Son of God; is joining Him in that double yoke which He always wears with a disciple, and experiencing how light is the burden and easy is the yoke that is borne with the Christ of God.

BOOKS FOR THE MISSIONARY LIBRARY

THE GEOGRAPHY AND ATLAS OF PROTESTANT MISSIONS. Volume II. Statistics and Atlas. By Harlan P. Beach, M.A. 4to. 126 pp. Eighteen double-page plate maps and insets. 2 vols. $3.00. Student Volunteer Movement, New York. 1903.

We have already noticed the first volume of this magnificent monumental work. We have had great expectations in regard to this atlas, and are not disappointed. It is a masterpiece, and stands with Dr. Dennis' "Centennial Survey" for the amount of labor involved, for the painstaking accuracy manifested, and for its value as a book of reference. These volumes will answer nine-tenths of the questions asked us by correspondents. Every student of missions should own a set, and we know of no better way of investing the money.

The first pages of the atlas are devoted to statistics, an alphabetical list of missionary societies, and an alphabetical list of all the mission stations in the world. The statistics may soon be out of date, but they form a landmark for the beginning of the twentieth century. The figures are, without doubt, as complete and accurate as can be obtained. They do *not* lie if rightly used, but are extremely useful in showing the comparative distribution of workers and the numerical results. These figures show a total of 16,618 foreign and 75,281 native workers in 28,135 stations and out-stations all over the globe. Each country is considered separately, and a list of societies at work there is given, with figures showing the foreign and native force, the year entered, the stations and out-stations, the native constituency, and the educational and medical work. Figures and facts are also given for practically unoccupied fields, Jewish missions, and for Bible society work.

But it is to the maps of the atlas that we turn with especial satisfaction. They are works of art, up to date, and with practically every mission station marked. With these volumes in hand there is no excuse for ignorance of the present state of the campaign for the Christian conquest of the world. The eighteen double-page plates are supplemented by numerous insets on a larger scale. The only omissions that we have discovered are one or two isolated stations not indicated, such as that on the east coast of Greenland. We believe the time has come when Africa and South America should be treated not as continents, but according to political or geographical divisions.

We hope that every friend of missions will secure this atlas and use it continually, making additions and corrections as the campaign progresses. These volumes are among the few that are *essential* to a missionary library, and the price is marvelously low. *

THE LIFE STORY OF WILLIAM QUARRIER. By Rev. John Urquhart. Published by Allan & Son, Glasgow, and Alfred Holness, London. 1902.

This is indeed a "Romance of Faith." It is the story of the origin and progress of the Homes for Orphans and for Consumptives, etc., at the Bridge of Weir, near Glasgow. We could not appreciate the book until we had visited the Homes, the story of which is presently to be spread before our readers in fuller form. Suffice it to say that, on a basis of prayer and simple faith in God, a beautiful and model group of buildings have been erected, including colleges, schools, chapel, trainingship, consumptives' home, after a most modern model, etc.—everything artistic as well as useful, and ministering to the esthetic tastes as well as ethical and intellectual needs. The work is the harvest of

a very small seed sowing years ago. There was a Glasgow Shoeblack Brigade, and then by slow but sure steps God led out into a larger plan and ampler sphere until now there are over 1,300 orphans, and about 100 helpers, and an annual expenditure of $150,000. The whole atmosphere is full of faith and prayer and piety. It is a little New Jerusalem—a model community. Everybody should read this soul-inspiring book.

OPPORTUNITIES IN THE PATH OF THE GREAT PHYSICIAN. By V. F. Penrose. Illustrated. 12mo, 277 pp. $1.00. Presbyterian Board. Philadelphia. 1902.

Under a somewhat obscure and unattractive title, Miss Penrose has collected a great deal of very useful and desirable information. Her book tells of the need for and achievements of medical missions all over the world. No other book covers the ground so well. The first chapter sets forth in a convincing way the reasons for medical missions—Biblical, natural, historical. Then the conditions under native customs, and the progress under Christian physicians is set forth in Korea, China, Siam, India, Persia, Turkey, and Africa. Incidents enliven the narrative, and statistics show the comparative results. The book is excellent for readers, and still better for students and workers. *

SOO THAH: The Making of the Karen Nation. By Alonzo Bunker. Illustrated. 12mo. $1.25, *net*. Fleming H. Revell Co. 1902.

Dr. Bunker has seized upon an unusually good opportunity to write an unusually good story. The scene is laid for the most part in the villages of upper Burma, and the plot has to do with the coming of Christianity into that region and the influence it had on the Karens. The story has well-sustained interest throughout, and contains many interesting details as to the life of the people, some dramatic episodes, and is inspiring throughout. We know of no better piece of what may be called "missionary fiction." It is based on facts, and gives a true picture of life among the Karens and the influence of Christianity upon them. Young people will read "Soo Thah" when they balk at biography, history, and sermons. *

THE REDEMPTION OF OUR CITY. A Report of the Conference in Broadway Tabernacle January 27-30, 1902. Federation of Churches, 11 Broadway, New York.

This is a full report of a most stimulating and important conference. It includes addresses by Dr. A. F. Schauffler, Robert E. Speer, Samuel J. Barrows, Charles Cuthbert Hall, George L. McNutt, Frank Moss, W. S. Rainsford, and many others—all on the subject of the ethnic, moral, and religious condition of New York, and what should be done to better it. All pastors and lay workers in the great cities should possess themselves of a copy of this report, should make themselves familiar with the facts, and then work to redeem the men and women who are living in as degraded and helpless a condition as those in Africa and Tibet. *

LIFE SECRETS. By Henry Foster, M.D. Compiled by Theodora Crosby Bliss. 12mo, 241 pp. $1.00, *net*. Fleming H. Revell Co. 1902.

All who profited by Dr. Foster's hospitality in the Clifton Springs Sanitarium, or knew of the noble work which he did for invalided missionaries, will want to read these spiritual prescriptions of this Christian physician. Dr. Foster was not only skilled in giving health and medical advice for the benefit of bodies, but very many have been blessed by the wise and truly Christian counsel which he gave for health of soul. These selections from his Bible studies and chapel talks contain many choice gems. *

GENERAL MISSIONARY INTELLIGENCE

AMERICA

The Giving of a Year According to Appleton's Annual Cyclopedia, the amount of money given to religious, educational, and philanthropic institutions in this country during the past year, in gifts of $5,000 or more, amounted to $85,000,000. As the Chicago *Tribune* figures the facts, the total is $77,397,167 in sums of $10,000 or more. But neither of these estimates includes the ordinary gifts to churches, or the Methodist Jubilee Fund of $20,000,000, which, tho covering three years, yet belongs in great part to 1902. The funds were divided as follows:

To charities	$36,519,894
To educational institutions	28,150,803
To libraries	4,970,809
To churches	4,869,700
To art galleries, museums, etc.	2,886,000

Charity has one $4,000,000 gift, education several million and half million gifts, and Princeton Theological Seminary received $1,500,000.

Statistics of our Churches H. K. Carroll has recently given in the *Christian Advocate* the figures relating to American churches up to date. He finds 147,113 ministers in all denominations and creeds, 194,116 church organizations, and 28,689,028 communicants. The increase of last year was 720 ministers, 1,261 churches, and 403,743 members. The last item for the year preceding was 924,675.

World-wide Y. M. C. A. What a wonderful record for a society whose founder is still living! In the world are 7,507 associations, 620,721 members, and 737 buildings costing $32,000,000; in America the societies are over 1,600, the membership over 300,000, and $12,000,000 were expended last year. The railroad associations have gathered 50,000; those for students, 40,000, and for boys, 50,000. Work in earnest has been begun among 4,000,000 men in manufacturing pursuits—miners, lumbermen, etc. Much is done in the navy, and at 71 army posts quarters have been set apart. For the foreign work $80,000 have been apportioned, and 12 of the best secretaries were sent abroad last year to labor.

Christian Endeavor Figures to Date Last year, the twenty-second, was a memorable one, "for during that year it became far more completely cosmopolitan in its character and world-wide in its scope than ever before. It was established firmly in 6 new countries of Europe, and made a good beginning in as many more. It expanded its work largely in India, multiplied its forces eightfold in Persia, more than held its own in China, and in Japan had the best year in its history." The statistics for the world are as follows: Young People's Societies, 44,123; Junior, 16,376; Intermediate, 1,383; Senior, 46; Parents', 2; Mothers', 79; Floating, 123; total, 62,132. For the United States: Young People's, 28,415; Junior, 13,866; Intermediate, 1,318; Mothers', 74; Senior, 26; Floating, 123; total, 43,822. Thirty million meetings have been held in twenty-two years. The world membership, as reported at the beginning of the present year, was 3,600,000.

Slave Trade in New York A girl sold for $300! How few there are who know the facts of life in our midst. Miss Helen F. Clark, director of the New York Foreigners' Mission, 21 Mott Street, New York, writes

as follows, under date of November 22, 1902:

Just before my return from the sanitarium on November 4th a young Chinese-American girl was taken by her Chinese father, who is a heathen, and, despite her own and her Christian mother's protests, she was sold to another Chinaman for $300. The next day she was forced to marry this man, altho she had never seen him until the day of her sale. As soon as I reached home her mother came to me and said, sobbing pitifully: "If you had only been here I would have brought J—— to you, and you would have put her away, and saved her from this awful marriage." I was sick at heart over the thought that I was too late to help this Christian girl, but I came home as soon as I had the strength to travel. Dear friend, you can not realize the tragedies that sometimes confront us here. Will you not pray earnestly that we may have at all times the wisdom and courage to carry on this difficult work?

This mission is doing an excellent work, but is $750 dollars in debt. All can not take an active part in rescuing these unfortunates in the heart of our metropolis, but we can all help those who are giving their lives to this work.

A Fitting Memorial to Dr. R. S. Storrs

It would be difficult to imagine a monument to the late Dr. R. S. Storrs that would gratify him more than the hospital which it is proposed to erect to his memory in Fuchau, China. Last February the physician's residence there was burned, and the hospital so badly injured as to be practically worthless. New buildings are to be erected at a cost of $10,000, which sum will be raised by Dr. Storr's former people of the Church of the Pilgrims, Brooklyn. This hospital has given about 20,000 treatments per year, and is within easy reach of 1,000,000 people. Its usefulness will be much enlarged by new buildings and equipment. In comparison with many tombs in Greenwood and other cemeteries, which cost a larger sum than will be spent on this memorial, which would a man choose who loved his fellowmen, the mausoleum or the hospital?—*The Congregationalist.*

Fresh Air for Twenty-five Years

The report of the *Tribune* Fund for 1902 gives a summary of the work since 1877, when it was started. The first year the receipts were but $187, and only 60 children were sent to the country for two weeks each. In 1902 receipts were $25,268 and 9,130 children had two weeks' outings, while 27,738 had outings of a day. The total for twenty-five years shows receipts of $510,769 and beneficiaries numbering 563,537. From the first excursion to the last no child has ever been injured.

Presbyterian Home Missions

The Presbyterian Church has work in the home field which is both extensive and varied, extending to at least these 7 classes: Foreigners, especially the Italians and Bohemians of Pennsylvania; the Mountaineers; Indians in New Mexico, Arizona, Washington, Alaska, etc.; the Mexicans in New Mexico; and in Cuba and Porto Rico.

What a Second Million Would Do

In answering this question, the *Assembly Herald* says, in part:

To know what might be done with such a doubled income, let us look back at what was done with an income of $500,000 in 1872, and compare it with the present work supported at an annual expenditure of about $1,000,000. In 1872 there were 262 missionaries, now 750; then 139 native workers, now 1,882; then 10,681 scholars in school, now 26,108; then 4,203 church members, now 14,143. The doubled income of these years has represented an increase in the work as a whole of

about 500 per cent. On the average, each of the missions of the Church could absorb 10 new missionaries for this direct evangelistic work, and could use 50 new native workers to preach and teach the Gospel. Such an increase of the missionary contributions would provide for an immediate enlargement of the work in extent, and an immediate development of its intensive power. We should have, in order to care even with approximate efficiency for the great populations entrusted to us, new stations in Persia, in China, in India, in Siam, and Laos, and others in Japan, Brazil, Africa, Korea, the Philippines, Colombia, and Guatemala.

One Hundred and One Questions Answered The *Missionary Outlook* (Canada Methodist) for January gives a long list of 101 questions, with replies appended, relating to things which every Methodist in the realm should master, both for his own good and that of the Kingdom. These are specimens: What is the correct name of our missionary society? How many missions have we, and where are they? How many missionaries? How much money do we give?

Distress in Venezuela We have felt the burden of the poor and sick and hungry ones about us, and had a great desire to do something for their relief—more than we could do with our own means.

The need is very great, and it seems as if it would not be less for some months yet, even should peace be established. Many men have been killed in battle, others have returned home maimed and broken in health. Our streets are filled with the most wretched-looking beings you can imagine; many men with one or more limbs gone; families of women and children are left without any means of support.

We can expect to do only a little at most toward relieving the great distress here, but even that little is a help and opens the way to the hearts of the people, making it possible for us to influence them and give them the Gospel message we have come to this land to give. It is very slow work getting into the homes and gaining the confidence of the fanatical Romanists. We hope for spiritual results from our efforts to relieve the physical needs of this poor people in this time of war and scarcity and disease. MRS. J. H. POND.

EUROPE

In City and Country It is not America alone which is suffering sorely from depletion of the rural population and plethora of the urban. For, according to the London *Christian:*

In Mr. Rider Haggard's new book on "Rural England" the steady depletion of the country into the towns, with the consequent disastrous effect on the provincial districts, is put with startling emphasis. In 1851 there were 1,253,000 agricultural laborers in England; in 1891 there were 780,700, tho in that time the whole population had increased by one-half. The total figures now are put at 25,000,000 town dwellers and 7,500,000 country dwellers. Agricultural laborers are not only few, but they are looked down upon, and their children all endeavor to get as soon as possible into the towns. With no thought of the increased cost of living, the keen competition, the uncertainty of employment, the lack of prospect for the aged, they plunge into the precarious life of the cities and are quickly lost in the crowd.

London's Charities and Missions W. T. Stead, writing in the *Christian Endeavor World* upon "London's Ten Greatest Things," puts its charities eighth and its missions ninth. These are a few of his specifications under charities:

For the administration of Poor

Law Relief in London there was raised last year from the rates the sum of more than £3,000,000. In the workhouses of London, where board and lodging are provided for the utterly abject and homeless poor, there were at the beginning of the century about 67,000 persons. In addition to these "indoor paupers," as they are called, there were about 37,000 in receipt of outdoor relief, making a total of 104,000 so-called "legal poor" supported either wholly or in part by the public rates. At the beginning of the century no fewer than 24,000 lunatics were chargeable to the London Unions. Of these, 16,000 are maintained by the London County Council. The number increases at the rate of 700 a year. Londoners are taxed one way and another for their local administration the sum of £12,000,000. But in addition to this sum Londoners subject themselves to a voluntary tax in the shape of subscriptions for charities amounting to several millions a year. The hospitals, for instance, which are maintained solely by public subscriptions, represent an annual expenditure of at least £1,000,000. They receive at their hospitable portals more than 100,000 sick persons every year, while dispensing relief to 1,500,000 poor persons free of charge.

Dr. Barnardo's Beneficence This philanthropist, whose colossal work relates mainly to children, has lately written in *The Christian*: "I have now over 13,000 object-lessons in the modern art of emigration! To be accurate, I have up to date sent out 'furth of the kingdom,' to Canada and to British Colonies, 13,657 boys and girls. Less than 300 of that large army have in thirty years disappointed me. Not one in 50 has failed in his after-life. More than 13,300 have records of which no one needs to be ashamed —and these records are closely and minutely compiled." He adds that 27,000 of his "boys and girls are filling respectable stations at home" in Britain, while he has now on his hands 6,200 (with an addition of 9 each day), making 47,000 in all cared for!

C. M. S. and Woman's Work The Church Missionary Society has 350 married women on its roll, and 380 who are unmarried. Of the latter there were but 2 in 1820; sixty-eight years later the number had risen only to 108. But now Africa has 62; Mohammedan lands, 74; India and Ceylon, 98; China, 94; and Japan, 47.

Increase in Medical Missions *Medical Missions at Home and Abroad* for January gives the names and locations of 328 physicians in the foreign field who hold British degrees or diplomas. Last year 36 new ones went out, but 20 retired, leaving a net increase of only 16. The number was but 165 in 1893, so that it has just doubled in a decade.

Bishop Tugwell Returns to Africa Bishop Tugwell sailed in December in the *Nigeria* for the west coast of Africa. He has succeeded in raising £1,500 for the Onitsha Industrial Mission. During his visit to Liverpool, Mr. Blaize offered £1,000 on condition that the bishop could guarantee £200 for five years, in order to pay a European technical instructor. Through the help of Sir Alfred Jones he was able to secure the gurrantee, and the institution will be opened immediately on his return. This mission is one of the most interesting missionary settlements in Africa.

A Magazine Much Improved *The Mission Field* (organ of the S. P. G.) changed editors a few months since, and with the New Year appears beautified in various ways—as to paper, type, and illustrations, as well as improved in contents. In particular, "Scraps from the Editor's

Note-book" bids fair to be full of interest for items gleaned from all the world-field over.

Mildmay Mission to the Jews This society seems to be prospering under the lead of Rev. John Wilkinson. Among the rest a quarterly, published in Yiddish, is largely read in East London, in Russia, and in America. Thousands of Gospel tracts and New Testaments, and portions in various languages, are being distributed in different parts of the world (about 1,200,000 of New Testaments and portions have been distributed by this mission since 1886). The work in Russia is prosecuted with prayer and faith, and in South Africa the way is opening, while an agent of the mission expected to make another visit to the Jews in Arabia in January or February of this year. Especial attention is called to the fact that "the Jews were never so accessible to Gospel effort as at present," and "the change in the attitude of the Jews toward Christ is very hopeful," and these sentences become the more significant when we remember that the writer has been engaged in Jewish work since 1851.

Salvation Army on the Continent An important change has been made in the work of the Salvation Army on the Continent. All the work among the Latin races—that is, in France, Italy, and Belgium—has been placed under the command of Commissioner Cosandey, who recently succeeded Mr. and Mrs. Booth-Clibborn at the head of the work in Holland. Colonel Estill, of Australasian and South African fame, has now been given Holland and made a commissioner. From France, Commissioner Railton returns to International Headquarters. In Belgium, Brigadier Malan remains as a "provincial commander," and in Italy, Lieut.-Colonel Minnie Reid, both under Commissioner Cosandey's direction. Economy of management will, it is said, be one of the great advantages of the change.

An Automobile Mission for France Never was mission more fertile in expedients than that founded in France by that man of sanctified common sense, Robert W. McAll. It used to be said, in the early days of the mission, that whatever might be the talent of the volunteer worker he could put it to immediate use, and if the volunteer had no talent at all he could put that to use too! Among other methods of the McAll mission has long been boat work—first along the seacoast, and later by mission house-boats on the waterways of France, of which there are 20,000 miles. The success which has attended this boat work has been simply marvelous, and in not a few places churches have been founded or long dead Protestant churches revived and reinstituted, as the result of one or more visits of the boat. A serious disadvantage has always been felt, however, in the brief time which could be allotted to any one locality, three weeks, or at the most six, being all the time that could be allowed. Two Parisian pastors, M. Foulquier and M. Cerisier, who have done much volunteer preaching in the boats, now make an appeal to generous-hearted persons in that city to provide them with an automobile, saying that they propose, without abandoning their pastoral work, to consecrate their powers, their activity, and their experience to the service of the Master by devoting a certain portion of time in visiting those inaccessible yet near villages and hamlets where the boat has been. They

propose to continue the work begun by its visits, by visiting the local fairs and markets with Gospels to sell and tracts to distribute, holding meetings wherever they can procure a hall or a private room—farm-house kitchen or any other. No sooner was this purpose made known than from these country villages offers came pouring in of the free use of restaurants, ball-rooms, and other halls. We trust that the automobile will not be long in materializing.—*The Christian Work.*

Moravian Missionary Training-schools Under Moravian auspices there are 2 institutions for the preparation of candidates for mission service; the one at Niesky, founded in 1869, the principal of which is the Rev. Hermair Kluge; the other, a preparatory school at Ebersdorf, founded in 1892, under the care of the Rev. Jonathan Kersten. In the former there are 17 students, in the latter, 22. Other candidates for mission service are prepared in the theological seminaries at Gnadenfeld, Germany; at Fairfield, England, and in Bethlehem, Pennsylvania. Of those who are graduates of these theological seminaries, 40 are now actively engaged in mission work in the various provinces.

A Russian Woman Turns Missionary A Russian woman, Eugenie de Meyer, has undertaken the arduous work of reclaiming the convicts at the penal settlement of Saghalien, where only the worst type of criminals are sent. The czaritzar is keenly interested in this work of her young subject, and is taking all pains to have the work continue. Eight thousand murderers are among the convicts, and this brave woman lives among them entirely unprotected save for the courtesy shown her by the officials in charge. It is said that the conditions of life at this settlement are such that even the keepers become brutalized through association with so hardened a set of criminals.

Reaching Russia Through Austria On the thirtieth anniversary of his missionary service under the American Board, Mr. Clark, of Prague, writes a letter to his supporting church in Winchester, Mass., celebrating the event. He speaks with hope regarding religious work in Russia in the following words:

"As our work is bounded on the east by Bohemian colonies in Russia, I may briefly intimate that we may now work more freely in that great empire. Our meetings in the City of Lodz, where 10,000 neglected Bohemians live, are now public, as the result of a direct appeal to the czar, which received favorable consideration. The St. Petersburg friends of the work are supporting the Bohemian evangelist in Lodz. Since the Russian language can be acquired by an educated native of Bohemia in four months, it may be a part of God's plan to use these colonists, now in Russia, to aid in the evangelization of that immense empire."—*Missionary Herald.*

The Pope Uneasy For several months the authorities in the Vatican have been urging, as one reason for the restoration of the pope's temporal power (so dear to the papal heart), the activity of the Methodists in the Holy City. For latterly these heretics have been attracting attention by their increasing influence. Their very presence has been denounced by the Church organs as "an insult to the Holy Father, their methods as reprehensible," while "their heresies" are actually "sustained by foreign gold"! The assertion is made that, were the temporal power restored, they would be compelled to close their

mission. Therefore, let our Methodist brethren beware.

ASIA

Censorship of the Press in Turkey

The story is hard to believe, and yet it appears to be true, that a year-book with Scriptural quotations for each day in the year has met with disaster at Constantinople at the hands of the censors. Quotations considered so dangerous and detrimental to the peace of the empire as

> Resist the devil and he will flee from you;
> Little children, let us love one another;
> Be not weary in well doing;
> For we have not an high priest which can not be touched with the feeling of our infirmities;

were the cause of this drastic action. The phrase, "I, therefore, the prisoner in the Lord, beseech you to walk worthily," etc., was regarded as rebellious, and the "old man" whom Christians were exhorted to put off was interpreted as referring to the sultan himself, and to contain, therefore, the seeds of rank revolution.

The Situation in Armenia

Altho the Christian public is no longer shocked by hearing of cruel massacres in Armenia, and the hand of the assassin is stayed, there is still much to cause grave anxiety. Neither life nor honor are safe in the region around Moush, and the Kurd, when he needs money, takes it with impunity from his Armenian neighbors. The present situation is thus set forth in the annual report of the Friends of Armenia Society:

The numbers of widows and orphans dependent on the society for maintenance or employment are fewer than hitherto; but our duty to those who remain is none the less binding. When we began we thought the work could be finished in five years. By that time the elder orphans would have been placed out, and the nation so far recovered from the impoverishing and demoralizing effect of the massacres, that the survivors would be able to support the younger orphans themselves; but we misjudged the extent of the misery and the extreme youth of some of the children taken; above all, we never dreamed of the number who would crave admittance after their widowed mothers, who had struggled on for a time, had fallen victims to hardship and privation.

The society has refrained from inaugurating separate mission work, and has sent only mission helpers to aid the American missionaries in carrying the extra burdens with which the massacres overwhelm them. It is felt, however, that the work of the society will not be completed until every child on the books has been provided for, and until there has been done for Marash what has been done for Urfa. There are yet hundreds who need assistance. The treasurer is Mr. Hector Munro Ferguson, 47 Victoria Street, S. W.

The Cholera in Palestine

The accounts which we have received of the ravages of cholera in Palestine are heartrending. In Jaffa and Lydda our C. M. S. brethren have had trying times and several deaths among their native agents. In Tiberias the scourge has been most fatal, 500 deaths, chiefly of natives and Russian Jews, having taken place within a very short time. Our brethren of the United Free Church, whose medical work at Tiberias is so important and successful, have suffered severely, and Mrs. Torrance, the wife of Dr. Torrance, has succumbed to the terrible disease. A strict cordon has been drawn round the ill-fated town, so that it is shut off from the world and deprived not only of comforts, but of the necessities of life. Tiberias, one of the holy places of Judaism, is inhabited chiefly by Jews of a poorer class,

with whom cleanliness is not a virtue, and in the present distress their misery passes description.—*Life and Work.*

Benefits of British Rule

Work and Workers for December (English Wesleyan) has the following statement:

A somewhat severe critic of British rule in India admits that in India we have established a wider and more permanent peace than the land has ever known from the days of Alexander the Great. We have raised the standard of justice by fair and equal administration of laws, we have checked the corruption and tyranny of native princes, we have organized industries and introduced a system of public education, and are gradually breaking down many of the religious and social superstitions which sin against humanity and retard progress. "Nowhere else in our empire," he says, "has so much really disinterested and thoughtful energy been applied in the work of government." Tho this is not the "propagation of the Gospel," it is assuredly promoting the Kingdom of God among men, and we may well be thankful for the great services to humanity which, with all its defects, the British Empire is accomplishing in the earth.

Y. M. C. A. Club-house in Calcutta

Merchants in Calcutta and Y. M. C. A. men in England and America have provided the money to pay for the new $75,000 club-house which has just been opened in Calcutta for the 14,000 English-speaking young men and the 14,000 Eurasians (young men of mixed blood) in that city. The building is within easy walking distance of the wharves and commercial districts, and contains a restaurant and dormitories. Y. M. C. A. members in offices and business houses watch for strangers, and invite them to this club, where membership privileges are granted them for a few weeks without charge, while a boarding-place and often employment is found for them.—*Congregationalist.*

The Dense Mass of Humanity

In the December *Missionary Record* of the United Free Church of Scotland there is a somewhat remarkable map. It has been reproduced by photography from that of the British government survey of India, and represents a region to the north and west of Calcutta, 90 miles long by 60 broad, being about a three-hundredth part of the total area of India. Each small dot shows a village with an average population of 363. In the original survey-map every village is named. There are in all India no fewer than 715,718 such villages. In addition to these, there are 1,831 large towns, with an average population of 14,625. Even of these towns very many are not yet occupied by any missionary. Certain larger circles, not in the original map, are inserted to show the mission stations of all Protestant denominations at work in this section. There do not appear to be more than 10 or 11. Yet many sections of India are not nearly so well supplied with missionaries as that here shown.—*C. M. S. Intelligencer.*

Some Rumors from China

China is becoming almost as fertile in rebellions as South America. News of uprising and of threatened secessions come from the south and west in great frequency. A late rumor is that the dowager empress has been censured for her deposition of the emperor and his restoration demanded. The Chinese officials feel the need of a man on the throne. *Harper's Weekly* has this to say of the west China rebellion:

At last the program of China's one fighting general, the famous Tung Fuh-shao, is revealed, and it shows that as a statesman he is not

less able than as a soldier. His plan takes into consideration two most important forces: the deep loyalty of the vast mass of Chinese to the present Manchu dynasty, and the particular hostility which masses of Chinamen feel toward the present emperor as being the cause of their dire misfortunes and humiliations at the hands of the foreign devils. General Tung Fuh-shao has recognized both these truths, and, acting on his knowledge, has proclaimed as emperor the son of the redoubtable Prince Tuan, the same boy who was at one time declared heir-apparent by the dowager empress. Yung Lu and other high Chinese officials have cast their lot in with the young pretender. This youth, Pu Chun by name, a prince of the old Manchu line, has now been proclaimed emperor, with the title of Tung Hsu, at Tung-yuneing. the chief settlement of the Ala-shan Mongols, and the palace at Si-ngan-fu is being prepared to receive him. It is strongly situated among mountains, and is so far from the sea that an expedition thither would be a very formidable affair indeed, infinitely more so than the march to Peking. The formidable element in this matter is that it is not a Chinese but a Mongol movement—and the Mongols are hardy nomads and fighters, who have again and again given able rulers to Asia.

This rebellion is of great importance to missionaries, for the attitude of the rebels would doubtless be very hostile to Christianity and all that it advocates.

A New Edict in China The authorities in China have issued an order requiring all students in Chinese universities to render worship to Confucius. This will debar many Christian students from attending Chinese universities, and result in the resignation of many Christian professors. This renders it all the more necessary that missionary schools and colleges should be liberally supported. The Tung Chow College is now asking for an endowment of $250,000. Every graduate of this college is a Christian. Canton College is much in need of funds for buildings. The native Christians in China need special prayer during this trying crisis. The general outlook in China is most encouraging. The only backward step has been this edict requiring Confucian worship.

Education in China The educational situation in China is attracting much attention. The London *Times* says that a series of edicts has been promulgated, establishing universities, colleges, and schools throughout the empire, and it is believed that there is among the higher officials a sincere belief in the advantages of Western learning. The movement is of especial interest to us, for it seems to have an anti-Christian bias. Hitherto missionaries have been employed in the better Chinese schools. The imperial commissioner, in his report to the emperor, complains of their proselytism, and urges that they should be replaced not by other Europeans, who would be too expensive, but by Japanese. Then, if Western text-books were judiciously expurgated, the religious difficulty might, he thinks, be avoided altogether.

Christianity is discouraged among students. Not merely is homage to Confucius required, but sacrifice to the shade of the sage, which is the highest form and expression of worship known to the native faith. Already a Christian has refused the required obeisance to the tablet of Confucius, and has been dismissed, and foreign professors have felt compelled to tender their resignations. All suggested compromises have been rejected. At Taiyuenfu, in Shansi, where the indemnity for missionary murders was used to found a Christian university, the governor

arranged to open simultaneously a competing institution. It is thought they will be united, but that is sure to involve difficulties.

The missionaries may not be excluded from schools, but they fear they will cease to have influence, and that is probably what the authorities aim to accomplish. Hence the *Times* correspondent, Rev. Gilbert Walshe, concludes that the prospects of religious educationalists and Christian missionaries generally are not materially improved by the much-belauded educational reform.—*The Churchman.*

What a Medical Mission Did Here is one illustration of what is accomplished by medical missions. A wealthy and influential man at Swatow became interested in the medical missionaries' labors and got in the habit of giving them rice tickets for the poor patients. Then his wife became very sick, and the missionaries treated her. The man said, "I should like other women to be treated as my wife has been," and he gave $2,000 to start a women's hospital. Next he came to see the advantages of a Western education, and offered the missionaries $10,000 to start a Chinese school where Western learning could be taught. His last step was to destroy his idols and apply for Christian baptism.

The Peril from Rome in China The darkest cloud on the horizon is the aggressive hostility of the Roman Catholics. Shortly before the Boxer outbreak the French government had secured from the Chinese official recognition of Catholic bishops and priests, so that in case of persecution, or of litigation affecting Catholic converts, the bishops and priests may claim audience of the magistrate, and the privilege of sitting in a quasi official capacity in trying the case. The net result of the recent outbreak has been to add very largely to the prestige of foreigners, and of this prestige the Catholics are inclined to take full advantage. Their converts not only domineer over Chinese who are heathen, but oftentimes persecute Protestant converts in the most relentless manner. Recent letters in the Shanghai papers give particulars of persecutions in certain localities that seem almost incredible. Unless something can be done to bring about a better state of things, the consequences will be serious.

REV. C. W. MATEER.

Demand for Bibles in China The British and Foreign Bible Society publishes this cheering statement:

The returns from our China agency for the first nine months of the present year are intensely interesting, especially on account of the increased demand which they show for Bibles, and Old and New Testaments:

1902	Bibles and Old Test's	New Test's and Portions	Totals
First and second quarters.....	10,295	558,899	569,194
Third quarter.....	12,067	243,972	256,039
Total for first 9 months of 1902..	22,362	802,871	825,233
Total for first 9 months of 1901 ..	7,916	349,575	357,491

Expansion in South China Rev. C. R. Hagar, of Hongkong, writes in the *Missionary Herald:* "It was eight years yesterday since my last arrival in China, and the years have been full of changes in the empire, and I trust some changes for the better in the mission. At least the number of stations has increased from 5 to 27, of which 25 are now under my supervision. The membership has also increased from a possible 100 to more than 1,400, so that we can take heart and feel encouraged at what our Lord has done for us."

A Queer Compliment.—A Chinese man in recommending a certain heathen girl as a suitable wife for his son, who was a professing Christian, said: "Oh, she's a smart girl, and her feet are almost as big as a Christian's!"

A Training-class in Korea A correspondent writes from Pyeng Yang that their winter training-class of native Christians, who are studying the Bible and preparing for Christian work, numbers nearly 600 men. Almost all of them have come from neighboring places at their own expense. The class is divided into five divisions, the men being graded according to their knowledge. Seven years ago this kind of work was started with a class of about 30. It has become a class and convention combined. Besides the regular studies there is an address every evening to the whole body by one of the missionaries, and on Saturday morning a discussion on some important subject. These conferences are exceedingly interesting and instructive.

Honor to a Japanese Christian For a decade or more much has been said about Mr. Ishii, the founder and superintendent of the orphanage at Okayama, Japan. After a Christian experience which was most remarkable, he commenced his orphanage fifteen years since, and has labored with great energy and self-sacrifice, making the institution notable throughout all Japan. The Christian character of the orphanage has been marked, and yet its philanthropic work has won for it universal admiration. And now this humble and devout Christian has been recognized by the Imperial authorities, and been given the badge of the Blue Ribbon, an order established in 1881. So far as known, this is the first time that such an honor has been bestowed by the government upon a Christian Japanese.

AFRICA

Liberty Goes with British Rule It is an interesting fact that nowhere, at least in the Old World, do the Jews enjoy such a high degree of liberty as in Egypt, the country in which their fathers were once slaves. This is accounted for by the fact that Egypt is subject to British rule. The favorable economic condition of the Jews in Egypt is shown by the flourishing financial position of the Jewish communities. Thus the Cairo congregation is said to possess 1,500,000 francs as well as a score of houses. Besides the 5 synagogs, there are 2 hospitals, an eye hospital, 2 institutions for the blind, and numerous other charities maintained by the community. A great deal is done for the blind, who are to be found in Egypt in large numbers.

Forward in the Sudan A few weeks ago the daily papers printed in large type: "BRITISH AT LAKE CHAD. HOW THE UNION JACK WAS HOISTED. CAPTURE OF THE MALLAM GIBRELLA. RECEPTION OF OUR TROOPS IN BORNU." A dozen officers, a medical staff, and a number of non-commissioned officers led the expedition, whose work lasted nearly six months, and resulted in the suppression of the most notorious slave-raider in the region (Mallam Gibrella), and the deliverance of thousands of people from the tyranny of his rule; the establishment of a chain of posts between the Niger and Lake Chad. The people were not only friendly, but overjoyed at their arrival. On

all sides there was the greatest rejoicing at the capture of the Mallam. In some cases, as the latter rode through the villages beside his captors, the whole population turned out and cheered.

Among semi-Moslem, semi-heathen, wholly non-Christian people, what does this cheering for the white man mean? Simply that in the greatest, darkest, most suffering of all lands ruled by Islam, Islam can rule no longer. The hand of God is taking it away. As a governing force the power of Islam here is broken. As a spiritual force it remains. God waits for that other conquering army, the soldiers of the Cross, to enter and occupy this land, theirs by right, by a far greater right than that of England.

Alas, that greater army sends no such expedition, stands for the most part idly, ignoring its Leader's command! Rev. J. D. Aitken, of Lokoja, at the junction of the Niger and Benue, writes:

> Are not the fields here already white unto harvest? At present they are open to us. The people hate Mohammedanism, because thousands of their friends and villages have been enslaved under its direct law. If, however, we do not quickly step in, from constant intercourse with Mohammedans under English rule they will soon forget their old wrongs, they will embrace the religion of the false prophet, and be no longer open to us as now. When I came out in 1898 there were few Mohammedans to be seen below Iddah. Now they are everywhere, excepting below Abo, and at the present rate of progress there will scarcely be a heathen village on the river banks by 1910. Then we shall begin to talk of Mohammedan missions to these people, and any one who has worked in both heathen and Mohammedan towns knows what such a work means.

No mission has worked at Ibi, none have ever gone to the Bantchi hills, none to Bornu, none since the dawn of the Christian Era anywhere near Lake Chad. Beyond Lokoja but one station in all Northern Nigeria (Gierku, near Zaria) is occupied. Three men of the Church Missionary Society laboring here represent the entire force of the whole Christian Church working among 25,000,000 souls in Northern Nigeria only, and among 50,000,000 to 80,000,000, reckoning the whole sweep of the Sudan across to the few and far-off points of light on the Upper Nile.

The Sudan Pioneer Mission has been formed to commence work up the Benue River, where at present no mission exists, aiming at the inland mountainous country of Adamawa, south of Lake Chad, as the most healthy part of the Western Sudan known. The head waters of the Benue flow from this region, whose highest elevation is from 8,000 feet to 9,000 feet, and whose capital, Yola, possesses a British resident.

Convinced that it can not be according to the will of our Lord Jesus Christ that fifty to eighty millions in the Sudan should be left without the Gospel, we send forth in His Name this statement, seeking for fellow laborers, to pray, go, give, help, send.

MRS. KARL KUMM.

Earl Cromer and the Soudan Missionaries

Earl Cromer, as the Khartum British agent in Egypt, speaking at a banquet recently, paid a tribute to the work of the American missionaries in the Sudan. The natives are learning that the foreigners visiting them are no longer slave-dealers, but the bitter opponents of slavery. He said:

> Let me testify to the special pleasure afforded me by a visit to the admirably conducted establishment of the American missionaries on the Sobat River, and to that of the Austrian missionaries on the White Nile. One is a Catholic institution and the other Protestant, but I know on distinction between such efforts among the pagans, and they shall receive encouragement and assistance.

Native Races Not Dying Out The rapid increase of the indigenous African races under British rule (the Zulus, for instance, having more than doubled in a quarter of a century, and the Basutos having quadrupled in the same time) affords theme for serious thought. In the light of this outlook, the question of the treatment of these and their neighboring races assumes an almost terrible interest, and it can not now be shelved, or inefficiently dealt with, without the deeper wrong of adding to the racial antipathies which also in the future will have to be grappled with. Any and all attempts to elevate these peoples without the everlasting foundation of the Gospel of Christ must necessarily fail, and it is for the Christian Church to-day to emphasize this in every possible way, especially by the practical development of missionary work.

"Pilgrim's Progress" in Matabele Bunyan's immortal book has been translated into the language of the Matabele by Mr. Carnegie, missionary to this tribe. The illustrations are a new departure. It has a purely local coloring, but, as the artist says: "The Puritan classic bears the necessary change of local coloring without loss of any kind. Time and place do not affect essentials in the great allegory, and there is no reason against an interpretation according to local environment to suit any race in the world." In its new dress we see Christian starting from a "kraal." The mud-hole of the "veldt" is the "slough of despond." Evangelist is a missionary. Apollyon appears as a creature with a wolf's head, owl's eyes, and crocodile's scales and tail. A war-dance festival takes the place of Vanity Fair. This will help the Matabele to understand the great book better than any Western pictures could have done, without taking away any of its great heart-lessons that have been so beneficial to those of other lands and tongues.—*Bombay Guardian.*

ISLANDS OF THE SEA

Tidal Wave in the South Pacific News has recently been received of a great catastrophe which resulted in great loss of life among the natives of the Society Islands and the Tuamotu group on January 14th. A hurricane and tidal wave caused the death of 1,000 men and women, and brought destitution to the survivors. As yet reports have only been received from 3 islands of the Tuamotu group. These islands are all under the control of France; they are of volcanic origin, and are famous for their fertility and for their pearl fisheries. Missionary work was begun in both groups by the London Missionary Society early in the century and was very successful, most of the natives becoming Christians. Later the work was given over to the charge of the French Evangelical Society. On Hikueru, one of the islands which is said to have been almost depopulated, there was a Protestant chapel and Sunday-school in charge of a native preacher, under the Paris Society.

Redemption for Even New Guinea In 1871 a beginning was made by a few Polynesian missionaries — themselves recently rescued from lowest degradation. They landed at Port Moresby, from that time the headquarters of the mission. Eighty-two of the men died through malaria or violence, besides about 120 women and children. It was six years before the first convert was secured. "Now," said Dr. Lawes, well known as one of the

leaders of the mission, at a recent meeting, "on the first Sunday of every month 3,000 men and women gathered together to the communion, reverently commemorating Christ's death. Many of these he had known as savages in the days of feathers and paint, and many of the native pastors and deacons had on their breasts the tattoo marks recording the lives their spears had destroyed. From the first young men had been trained to be preachers and teachers, and now there were 64 whose ability, earnestness, and general capacity were most encouraging. A college, opened twenty-seven years ago, has now 24 married students in residence, and these would form the nucleus of a force that might yet bring the tribes of the interior to Christ. The whole coast, from East Cape to Fly River, was dotted with churches and missionaries' houses at irregular intervals."

Two Drawbacks in the Philippines The postscript to one of Bishop Brent's recent letters, while it does not deal exactly with the progress of missions, ought not to be suppressed. He says:

> Something very practical and prosaic! No gifts to the Philippines should be made of leather. Moss (a more exact but less pleasant word is "mold"!) grows on your boots, your bags, your books, in a single night, and I look each day with sorrowing eyes at the devastations which the climate is working on the library which I have always been so proud of.
>
> One matter more. In the wisdom of Congress it has seemed good to make us Filipinos pay duty on imports from other parts of America! It is nice to receive gifts from friends at home, but it might necessitate our selling the gift to pay the duty! A few days ago Mr. Clapp received a bill of $22 gold for some tracts that had been used for packing material. He was relieved to find that it was a mistake. But the matter of duties is serious enough.—*Spirit of Missions.*

A Feast as a Peacemaker The Rev. H. P. Schlencker, who has recently begun work at the new mission station in the interior of New Guinea, gave a great feast to the natives of the district a few months ago. No fewer than *eleven hundred guests* accepted the invitation, and they represented 45 different villages. Many of the people had never met before, except when they were fighting one another. Before the feast a short service was held, at which Mr. Schlencker tried to explain why missionaries had come to New Guinea. Everything passed off well, and there is good reason to hope that this great feast marks the beginning of a new era of peace and goodwill in that part of the heathen island.

American Board in the Pacific Hawaii, Guam, and the Philippines are all fields in which the work of the Board is prosecuted. In the Hawaiian Islands the people now propose to take charge entirely of the evangelical work in their midst. The native population is outnumbered by settlers, there being 70,000 Japanese, 29,000 Chinese, and 17,000 Portuguese, to say nothing of other foreigners. In Guam, which is a new station, a missionary residence and school building have been erected. The people seem ready to receive the Gospel, and the most cordial relations exist between the agents of the government and those of the Board. Guam, being a military station, a good opportunity for work is presented in the presence of the garrison. In the Philippines the attention of the Board is to be centered in Mindanao, the second largest island of that group. This island has a population of about 1,000,000, and is at present

practically untouched by Protestant missions.

MISCELLANEOUS

Are Missionary Meetings Dull? Missionary meetings dull? Well, we should say not. Long? Not half long enough. Wearying? Rather a tonic which braces our muscles and strengthens our spiritual nerves and sets the blood bounding and puts us in a glow. "Is life worth living?" asks the woman of the world or the half-hearted Christian. Come out into the Kingdom of God and see. When we learn what He is doing with the degraded Filipino, the prejudiced, custom-bound Chinaman, and the darkest African, we want to live to see His work finished. We want to live and work in order to give, to have a hand in this movement. We want to live in order to pray, and so hold up the hands of those heroes and heroines who are doing this magnificent work. We want to live just now and here, to watch with joyful reverence God's majestic march among the nations, and to see in glorious anticipation the speedy coming of His Kingdom. You don't feel any of this thrill of enthusiasm? Get on your knees, and if you have never got further than being a member of a Baptist church, ask to be baptized by the Holy Spirit into the membership of the Kingdom of God.—*Helping Hand.*

One Rousing Meeting, at Least It is coming! How our hearts have been thrilled as we have listened to the new Acts of the Apostles by Upcraft, Briggs, Armstrong, and Bennett, Groesbeck and others. "They sailed," not to Antioch, but to Boston, "from whence they had been recommended to the grace of God for the work *which they fulfilled.* And when they were come and had gathered the church together, they rehearsed all that God had done with them, and how He had opened the door of faith unto the Gentiles." How our hearts burned within us as we listened to the story of the marvelous grace of God in the Philippines and West China. Do you all know the depth of joy, the perfect satisfaction of listening for a whole day to the victories of the cross of Christ?—*Helping Hand.*

Not Civilization, but the Gospel Many improvements upon the Christian faith are offered to us by philosophers and "thinkers." Now, truth is stronger than error, and the essence of improvement is to produce better work. Show us, then, the pagan races whom you can elevate, and we can not, by your more devoted missionaries, your more generous gifts, your "rainbow" Bibles, your Gospel free from the accretions of miracle and the atonement.

GEORGE A. DERRY.

OBITUARY

W. W. Barr, of Philadelphia Rev. William Wilson Barr, D.D., Secretary of the United Presbyterian Board of Foreign Missions, and editor of the *Christian Instructor*, fell asleep in Jesus on Wednesday night, December 24, 1902. Dr. Barr was born September 11, 1832. He graduated at Jefferson College, Canonsburg, in 1855, and at Xenia Theological Seminary in 1858. He took appointments to preach under the Board of Home Missions in different places, and proved so acceptable that several churches sought him for their pastor. He was ordained and installed pastor of the Eighth Church, Philadelphia, September 28, 1859, and continued in this pastorate till 1894.

In 1860 Dr. Barr became editor

of the *Evangelical Repository*, and continued in that work for nineteen years, in addition to his pastoral labors. He became associate editor of the *Christian Instructor* in 1882, and continued in that connection till his death—a little more than twenty years. He was Moderator of the General Assembly in 1875, at Wooster, O.

The great work of extending the Church of Christ in foreign lands was the absorbing business of his life outside of the pastorate. He was for many years a member and President of the Board of Foreign Missions, and for nine years its corresponding secretary, up to the last meeting of the General Assembly, when he asked to be relieved. The assembly in retiring him still continued him as honorary secretary.

As a scholar Dr. Barr was thorough, painstaking, and accurate. As a preacher he was able, sound, scholarly, yet plain and convincing. As an editor his work was marked by ability, earnestness, courage, fairness, and accuracy.

His achievements were remarkable for their completeness. Like the Savior he could say, "I have finished the work thou gavest me to do."—*The Christian Instructor.*

I. T. Tichenor, of Atlanta Dr. Isaac Taylor Tichenor, for eighteen years Corresponding Secretary of the Board of Home Missions of the Southern Baptist Convention, and for three years Secretary Emeritus, passed to his reward December 2, 1902. Dr. Tichenor was a descendant of Revolutionary stock, and naturally an American patriot. Few men in any sphere of activity—literary, professional, political, or educational—knew his native land so well. During the years immediately following the Civil War he was the sturdy conservator of the Southern Baptist Convention. With the diplomacy of a statesman, the eloquence of an orator, the courage of a hero, and the devotion of a confessor, he kept in the column of Harmony all the original Southern states. He is also justly entitled to be called the "Father of Cuban Missions."—*Our Home Field.*

T. T. Alexander, of Japan The Rev. T. T. Alexander, D.D., for twenty-five years a missionary of the Presbyterian Board in Japan, died in Honolulu on November 14, 1902. Dr. Alexander was born in Mt. Horeb, Tenn., October 8, 1850, and went out to Japan in 1877. During his life in Japan he had been active in the opening of new stations, had taught theology in the Meiji Gakuin in Tokio, and just prior to his departure from Japan had been in charge of the evangelistic work in the City of Kyoto, where also he was helping the Congregational missionaries in the Theological Department of the Doshisha. Dr. Alexander was a man of great ability, one of the best Old Testament scholars in Japan; a man of rare openness of mind and beauty of character; a lover of peace; always forgetful of himself; modest and gentle in all his ways, yet a man of iron principle and of unswerving devotion to what he believed to be right. Few foreigners in the empire were as highly valued as he by the Japanese, both for the purity and sweetness of his Christian character, and the value and solidity of his counsel and judgments in their perplexities. He did a great deal at the time when the liberal movement was strong in Japan to help many to find solid standing-ground. —*Assembly Herald.*

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